THEOSOPHIST
1920 G. K. U.

Digitized by Arya Samaj Foundation Chennai and eGangotri

079895

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Gurukula-Library
Digitized by Arya Samaj Foundation Chennai and eGangotri
pleaseDo NOT RemoveThepage
079825

THE THEOSOPHIST

079895

Partial Contents

The Higher Life . . . . Annie Besant, D.L.

Memories of Madame Blavatsky
Rt. Rev. C. W. Leadbeater

The Bodies of Man . C. Jinarajadasa, M.A.

The Wonderfulness of Krishnaji
George S. Arundale, M. A., D. L.

Cosmic Sex . . . . . Claude Bragdon

January, 1930

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Theosophist

A World Magazine

Founded in India, October, 1879, by Helena Petrovna Blavatsky and Henry Steel Olcott
(With which is incorporated *Lucifer*, founded by H. P. Blavatsky)

▲ ▲ ▲

Annie Besant, D.L., P.T.S., Editor

VOL. LI, NO. 4 JANUARY, 1930

CONTENTS

PORTRAIT OF MADAME BLAVATSKY	*to face*	385
LEST WE FORGET	H. P. B.	385
CABLEGRAM FROM DR. BESANT		386
ON THE WATCH-TOWER		387
THE HIGHER LIFE	Annie Besant, D.L., P.T.S.	395
MEMORIES OF MADAME BLAVATSKY	Rt. Rev. C. W. Leadbeater	403
THE BROTHERHOOD OF HUMANITY	The Mahatma Letters	408
THE BODIES OF MAN	C. Jinarajadasa, M.A.	409
A WINTER'S NIGHT'S TALE	John Caldwell-Johnston	411
COSMIC SEX AND COSMIC BEAUTY	Claude Bragdon	415
MOTHER INDIA	Elsie Hulet Gamble	422
RACE DETERIORATION	Ales Hrdlicka	424
TO KRISHNAJI	Dora E. Hecht	428
THE WONDERFULNESS OF KRISHNAJI	George S. Arundale, M.A., D.Litt	429
A RECENT PHOTOGRAPH OF KRISHNAJI	*to face*	432
THE VALLEY OF SHEPSCOMBE *(Illustrated)*	Geoffrey Hodson	433
THE THEOSOPHICAL SYMBOL	K. H. and H. P. B.	439
TYPE-PROBLEMS OF THE PERSONALITY	Marie R. Hotchener	441
PRESIDENT HOOVER AND CHILD WELFARE	George H. Shibley	449
THE VOICE OF THE WORLD	John Burton	453
THEOSOPHISTS, TO ARMS!	Henry Hotchener	454
LIBERALIZING CHRISTIANITY	Ava Boman	458
SCIENCE NOTES	Herbert Radcliffe	463
THE REALM OF ART	Margaret E. Cousins, B.Mus.	467
OJAI	Catherine Gardner	468
OUT OF THE EVERYWHERE	M. R. H.	469
NOTES FROM DR. BESANT'S WORLD-CONGRESS ADDRESSES		469
THE THEOSOPHIST AT HOME		471
AN EPOCHAL BOOK		471
CLEMENCEAU'S MEMORIES		472
ANTI-CAPITAL PUNISHMENT		472
THE EXTENDED SENSES		473
A WORLD-WIDE PRAYER	Mr. and Mrs. George Welch	474
PORTRAIT OF MADAME BLAVATSKY DESCRIBED		475
THEOSOPHY AND THE THEOSOPHICAL SOCIETY	rear page	i

▲ ▲ ▲

Published at 6137 Temple Hill Drive, Hollywood, California, U. S. A. Send all articles, communications, and subscriptions to this address. See rear page iii for further details.
(Application for entry as Second Class Matter is pending with Postal Authorities.)
Copyrighted 1930

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

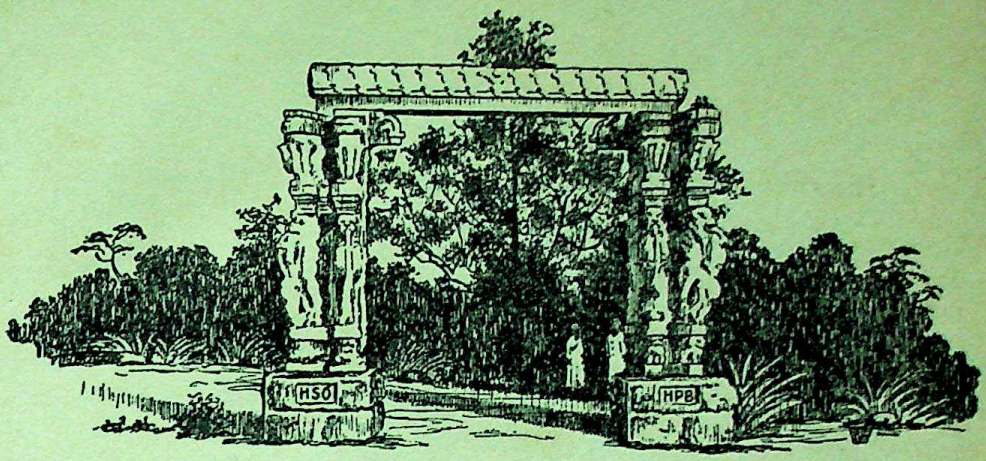
Digitized by Arya Samaj Foundation Chennai and eGangotri

Helena Petrovna Blavatsky

COPY OF A PORTRAIT EXECUTED BY GUTZON BORGLUM WHICH WAS RECENTLY PURCHASED AND PRESENTED TO DR. BESANT. (See Page 475).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Lest We Forget

What Is Theosophy

By H. P. B.

THEOSOPHY in its abstract meaning is Divine Wisdom or the aggregate of the knowledge and wisdom that underlie the Universe—the homogeneity of eternal good; and in its concrete sense it is the sum total of the same as allotted to man by nature, on this earth, and no more. . . .

Theosophy is the shoreless ocean of universal truth, love, and wisdom, reflecting its radiance on the earth.

Theosophy is most assuredly not a religion since it is the essence of all religion and of absolute Truth. . . .

Theosophy is divine Nature, visible and invisible and the Society human nature trying to ascend to its divine parent. . . . It was formed to assist in showing to men that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities. . . . It (the Society) is simply the storehouse of all the truths uttered by the great seers, initiates, and prophets of historic and even prehistoric ages. . . . Therefore it is merely the channel through which more or less of truth, found in the accumulated utterances of humanity's great Teachers is poured out into the world. . . .

Our Theosophical Society is the humble seed which, if watered and let live will finally produce the Tree of Knowledge of Good and Evil which is grafted on the Tree of Life Eternal.—*Selected from The Key to Theosophy.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

An Important Cablegram

FROM ANNIE BESANT, D. L.

International President of the Theosophical Society

I send my affectionate Blessing to all who will help me plead the Cause of Theosophy among the huge reading public of the United States and elsewhere. I have asked my well-known coworker, Mrs. Hotchener, to edit *The Theosophist* in America. Shall send "Watch Tower" and other special articles. Leadbeater, both Arundales, Jinarajadasa, and Cousins will frequently contribute to the magazine, which will be cosmopolitan because United States stands first in magazine production. American Theosophists should try to spread the magazine everywhere. I appeal to them.

ANNIE BESANT, *Chief of Editorial Board*

▲ ▲ ▲

This cablegram from Dr. Besant was received on December 21st, 1929, just at the moment of going to press, and too late for the "Watch Tower." Fortunately we were able to insert it here.

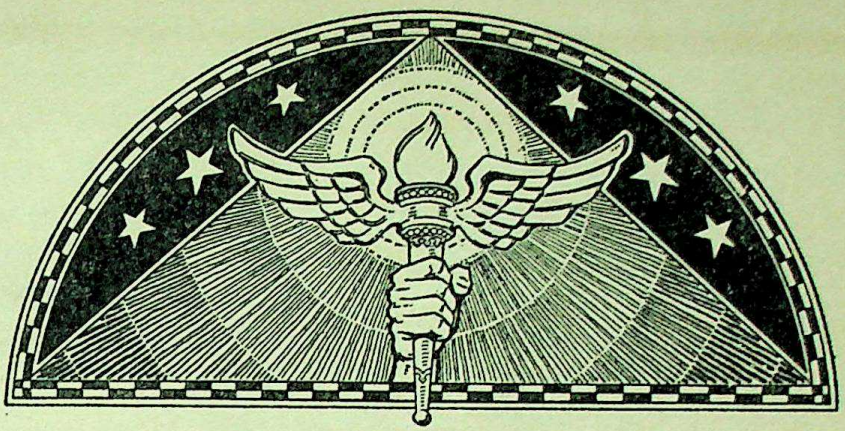
The following reply was cabled to her on December 22nd:

Many thanks for your message. You will rejoice to hear that in answer to our recent appeal for *The Theosophist* over six hundred new American subscribers responded as a testimonial of their devotion to you and your work, and also to serve as Christmas greetings. Renewals coming in rapidly from other countries.

HENRY AND MARIE HOTCHENER

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



On the Watch-Tower

The Watch Tower notes of this month must of necessity be from a much lower story of that edifice recorded by the Assistant Editor, instead of those viewed in the light flaming forth from the heights of Wisdom where the vision of our beloved Editor is privileged to function. (The figure at the top of this page seems to symbolize the power, light, and verity of her vision.)

Ever since the World Congress in Chicago, when she decided to move *The Theosophist* to America, she has been travelling, lecturing, and holding meetings at Wheaton, Philadelphia, New York, as well as at London and other cities in the British Isles, and then on to Adyar, India.

So her work has kept her from visioning from the Watch Tower, or rather from recording for us in this issue of her magazine, what she discovered there: our loss is the more-important-world's gain.

▲ ▲ ▲

Even though Dr. Besant has not had time to tell us this month what she views from "up there" in the Watch Tower, we shall record what we see of her from "down here" through the telescope of the press and other channels. She shall not escape us! And if she is embarrassed by the encomiums disclosed, and because they are printed in her own magazine—well, it will be due punishment for being too busy to send an account of herself—her doings, and what she visions of the world-doings! And the Assistant Editor will take full responsibility for thus punishing her: all the more so because she has not given any instruction or guidance whatsoever as to the form or contents of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

magazine. We have simply done the best we could alone, hoping that our devotion and desire to serve her and Theosophy would be mirrored in the result.

▲ ▲ ▲

From England we see that the press is very full of admiration for her. It opened its keen, observant eyes in astonishment at her strength, her ability to forge ahead in her great work, travelling, lecturing here and there in the larger cities, giving interviews, writing for the press, to say nothing of the world correspondence she maintains—"that wonderful woman, still more vigorous in her age than most public workers in their youth." Another paper states that though she is in her eighty-second year, she tours continents, crosses oceans, and keeps abreast of every modern movement. Others are charmed by her personality, her logic, her power that thrills her hearers. We read the many encomiums, one more appreciative than another, until the London *Daily Express* sums up what we all feel: it regards Annie Besant as "the greatest woman in the world, who has braved ridicule, contumely, and scorn . . . nothing disheartens her."

Mr. George Lansbury, First Commissioner of Works in the present Government, says: "She is still the youngest of her contemporaries, both mentally and physically. From early morning till late at night she works away, tiring out her friends and helpers, while she herself remains alert and vigorous."

▲ ▲ ▲

These extracts show how she still maintains her strength, her power, her reality. Her work at the World Congress in Chicago was no less impressive.

What I have written may be an old story to Europeans and Far-Easterns, because they may have had the opportunity to read and hear it sooner. But there are many, I feel sure, who will not have had the pleasure of having these reports of our beloved Leader; so they are printed here.

▲ ▲ ▲

After England our vision follows her to India whither she went in October, accompanied by Krishnaji. At Bombay they were given the usual enthusiastic welcome, and it was repeated at Adyar.

Almost immediately after her arrival there she went to Delhi, to the All-India Leaders' Conference. She visited many other cities on the way, lecturing on Dominion Status for India.

The details of this journey and its work may have been given in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the December *Theosophist*, but our readers will understand that such repetitions may occur in this number, as that issue of the magazine (the last published in India) may not reach us until the end of January, some weeks after we have gone to press.

▲ ▲ ▲

In a recent issue of *New India*, Dr. Besant states:

"I came to a very important decision regarding *The Theosophist* while I was in the United States of America, to move it there. The States are far ahead of all other countries in the production of magazines, and have consequently a huge magazine-reading public. The Theosophical Society is an International Society, and should therefore appeal to all true Theosophists by affording them matter which, from the informative, stimulating and cultural standard, should be worthy of Theosophy and should quicken the evolution of the readers. Our mechanical equipment in India is far below that in the States, and India is, at present, too concentrated on the vindication of Her Right to Self-Government to give of her best in thought as Her message to the world. Crippled by her bondage, despised by Free Nations for her subjection, her self-respect is crushed and her dignity destroyed.

This must end. Fifty-two years ago, I claimed Home Rule for India, and have steadfastly advocated it ever since. The revival of her religions by Colonel Olcott and myself as channels of the power of the Hierarchy, the Inner Government of the World, has opened the path to her physical Freedom. The work done by us also in Social Reform, with the strenuous aid of Indians in these fields, the war-like achievements of Japan, and the overthrow of foreign invasions and power in other parts of Asia, have enabled the Rishi Agastya, the Regent of India, to pour forth His powers. Religious and Social Reforms have qualified India for political Free Self-Government once more, and the *Lord of Our World*, in 1914 after the lectures ordered by His Agent, and published as *Wake Up, India*—bade me take up that work, and 'claim steadily India's place among the Nations.' He promised a 'great triumph' and has given us a Secretary of State for India and a Viceroy who aid, instead of hindering, the work. 'In a period of months rather than of years,' as the Prime Minister of Britain said in July, 1928, India will be a Self-Governing Dominion. Only our own stupid quarrels can delay our Freedom."

▲ ▲ ▲

We sincerely hope that in the December number of *The Theosophist* Dr. Besant will have given her Watch-Tower vision and version of the present political excitement in England and India over the Viceroy's announcement on October 31st that has been construed as amounting to a concession of Dominion Status for India. Of course, he has not promised it in so many words, for reasons that are of practical politics, especially as he and everyone else interested (at this date of writing, Dec. 15th) is awaiting the report, for good or ill, of the Simon Commission.

▲ ▲ ▲

In a recent article in *New India* Dr. Besant gives warm praise to Premier Ramsay MacDonald who, she says, "has nailed his colors to the mast and has declared that he will make the Freedom of India an issue in the next General Election in Britain, so far as the Labor

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Party is concerned. . . . He has taken, as he promised, the risks of peace, the noblest choice a statesman can make."

After further praise to him, and an outline of India's struggle for freedom, she closes with the following:

"For two and fifty years I have worked for Home Rule for India, and my enthusiasm for her Freedom blazes as brightly today as in 1877, when I wrote my first little book claiming India's Self-Government. I know why I was bidden to publish what I have called my marching orders given to me in 1914, after long apprenticeship with Charles Bradlaugh in Radicalism and Irish Home Rule and with Madame Blavatsky in Theosophy and contact with the Inner Government of the World and its Asiatic centre. Both passed away in 1891, these two embodying great influences on my work. The tie with them has not broken with their passing, but I draw more closely into direct contact with my age-long Superior of the Occult World. The foresight and statesmanship stressed in Goeffrey West's biography are wholly due to His directions, which I ever strove to carry out as promptly and accurately as my capacities permitted. There is an Inner Government of the World, a Power which makes for Righteousness, of which Matthew Arnold wrote. It seeks willing agents to carry out its behests. The fulfillment of the promise of 1914, that 'the end will be a great triumph,' is now on the threshold. Three remarkable men, the Premier, the Viceroy, and the Secretary of State for India, are the agents to carry it out. The force comes from the Ruler of our World."

Even though this report of her eulogy of Premier MacDonald may have been printed in the December *Theosophist*, it cannot harm to read it again, especially to remind us to give him our thoughts of encouragement as he goes to the Reduction of Armaments Conference.

▲ ▲ ▲

There is a movement on foot, or rather on the air, of interest to all Theosophists. It is about this same Reduction of Armaments Conference, and we will let a report and an editorial in the press tell the story:

Requesting President Hoover to call upon the world to unite for a given moment in a thought for world peace, a telegram was sent last night by the Los Angeles Chapter of the Fellowship of World Reconciliation, following an address before it by Henry Hotchener.

The Fellowship is an international organization and present at the meeting were several important leaders in world peace who enthusiastically endorsed the plan. Telegrams announcing it were sent to India, Australia and England and press associations broadcast it over their wires.

Following is the telegram to the President:

Many people in California who enthusiastically support the Hoover-MacDonald program for the limitation of armaments as a definite step toward world peace venture to suggest that you declare the opening day of the London conference as a day of prayer for its success, and that all Government agencies, churches, societies, business and other organizations pause at high noon to unite in the thought and demand that the conference, under divine guidance, shall formulate a plan for the protection of the world from the horrors of war and its permanent security in the enjoyment of peace and prosperity.

We believe that if you sympathize with this plan the other countries of the world will also unite in this world-encompassing prayer and thus add a mighty

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

spiritual strength and encouragement to their official representatives to make the conference an unqualified success.

The editorial is as follows:

Splendid are the thought and purpose back of the telegram sent last night to President Hoover from Hollywood by the Los Angeles Chapter of the Fellowship of Reconciliation.

Therein the President is urged to call upon the citizens of all nations to pause at a given time on the day of the opening of the London conference for limitation of armament, and unite in the thought and demand that the conference, under divine guidance, shall formulate a plan for the protection of the world from the horrors of war, and for permanent security in the enjoyment of peace and prosperity.

Tremendous inspiration would come to all the world if such a suggestion were to be followed.

With all the people of all the world stopping for a moment to think, and hope and pray for the assurance of peace, those whose duty it is to take the steps would find themselves with a new outlook, a new determination and a desire to forget the smaller things, concentrating on the realization of the great desire of mankind.

Even if the plan does not receive official recognition, it is to be hoped that Theosophists everywhere will set aside the noon hour of the 21st of January for special meditation, that divine power and strength may be given the assembled delegates to bring to success the MacDonald-Hoover plan—a great and important step towards world peace.

▲ ▲ ▲

Subscribers to *The Theosophist* will note that there is a slight increase in the form size of the magazine. It has been 6¼ by 9¼ inches, but is now a little larger, about 6½ by 10 inches. This enlargement is made because of the usual stock size in bulk of American printing paper. To make the magazine smaller would entail a very great waste in trimming it to its former size. Those who have the year's numbers bound will need only to have the margins of the ones for the rest of the year, beginning January, trimmed a little smaller, but this will not interfere with the printed matter.

▲ ▲ ▲

Beatrice Ensor, an old British Theosophist who is travelling and lecturing in America in the interests of the Educational Fellowship (international), brings some interesting news from England. She was present at the birthday party given to Dr. Besant on October 1st, at the Friends' Hall, where some 800 people gathered to do her honor, among them being Krishnaji and Professor Marcault. Dr. Besant, who looked very well indeed, said that instead of feeling 82 she felt 28! The party was altogether delightful and another evidence of the love and admiration with which our Chief is regarded.

▲ ▲ ▲

When this issue is in the hands of its readers, the Convention held

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

at Adyar in the last week of December, 1929, will have come and gone. As it is the middle of December when we go to press, we can only speculate as to its work, but, having ourselves attended many of these events there in the past, there are certain generalizations that it is safe to hazard:

Among those who were expected to be present are Dr. Besant, Bishop Leadbeater, and Krishnaji; possibly also Mr. Jinarajadasa. Any one of these being present at a Theosophical gathering would make it a channel for permanently constructive spiritual forces. But three or four of them attending, the resulting effect would be dynamic.

We have been informed that besides the important international questions pending that are agitating the minds of some of our members, such as the relationship of other movements to the T.S., several prominent workers and leaders of these movements made the long voyage and railway journey to Adyar in order to consult Dr. Besant and Bishop Leadbeater about their problems.

It is to be hoped that in the rarefied spiritual atmosphere of Adyar —made holy by the presence of the Masters on a number of occasions, and therefore permanently vibrant with Their understanding and wisdom—and in the actual presence of Dr. Besant and Bishop Leadbeater, everyone was helped in his problems and especially in any problems that will help to unify and strengthen the Theosophical Society.

We have been told that this is a period of inner adjustment to the forces of synthesized emotion and thought that are being liberated in preparation for a new era. Therefore it seems inevitable that some old forms should be broken up and turbulence should arise in the hearts and minds of many who are seeking to retain the best of their former knowledge, convictions, and ideals, while at the same time they go forward into the larger work of the new age.

It is our earnest hope that the Convention has solved the problems, quieted the turbulence, and sent everyone back to his own environment and work more than ever dedicated to the ideals of the T. S. A world awakening to the thrill of a new mental and spiritual impulse is particularly eager for definite information as to the method and the purpose of life and death, and as there is no information so detailed, complete, and satisfying as that of Theosophy, there is a greater need than ever before for the T. S. to continue its high mission of disseminating these truths to a world that so greatly needs them.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Since *The Theosophist* is a world magazine we shall try to make its contents as world-encompassing as possible. But this will take time, so please be patient. We have written to the General Secretaries abroad to enlist their help in securing articles of interest, and in recording news of the Theosophical work in their countries. There has hardly been time to hear from them for this first issue. Nor shall we have the usual Official Supplement this time, as it takes about six weeks for the reports of the Recording Secretary and Treasurer at Adyar to reach this office.

▲ ▲ ▲

Good news has reached us that the work in Australia is progressing well. Dr. and Mrs. Arundale are there again, after their splendid work in America at the World Congress, Summer School at Wheaton, and in California, and are once more inspiring the workers there. Dr. Arundale is at present emphasizing some very fine original ideas of education and citizenship, which we shall soon review.

▲ ▲ ▲

Miss Clara Codd, and Mr. and Mrs. Goeffrey Hodson of England, now touring and lecturing in America, are meeting with enthusiastic success. They are gradually making their way Westward and hope to be present at the Star Camp next May.

Mr. and Mrs. Rajagopal have arrived in America from Ommen and will soon reach Arya Vihara, Krishnaji's home in the Ojai Valley. Krishnaji is expected there early in the year and will remain until after the Camp at Ojai, May 24th to June 2nd.

▲ ▲ ▲

We take this opportunity to express our appreciation to the many Theosophists from all over the world who have written us letters of congratulation and encouragement from India, Australia, the British Isles, France, Austria, Germany, Sweden, Russia, Switzerland, Canada, Mexico, Haiti, Cuba, Brazil, South Africa, and almost every large city of the United States. It would not be possible to answer them all, owing to the press of work in connection with the transfer of the magazine to America. We are especially grateful for the assurances of coöperation in this service to our dear Leader.

We were particularly happy to receive the following from the international Vice-President:

Krotona Institute of Theosophy
Ojai, California, Nov. 21, 1929.

Mr. and Mrs. Henry Hotchener,
My dear Friends,

I heartily congratulate you both on the opportunity that has come

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to you for an important service to the Theosophical world—the responsibility given you as assistant-editor and publisher of *The Theosophist*.

The transfer of the magazine from India to America was a very radical step, and I feel sure you both will make the change a success. Indeed, there will be little doubt of this, if the magazine can be made so attractive each month that a very large number of our members the world over may feel that they "just must" subscribe, not necessarily from any call of duty, most worthy as that motive may be, but especially because they *really* want the magazine. Moreover, the very great possibilities among non-Theosophists of a widely read Theosophical magazine, appealing from many angles, has scarcely been touched as yet.

Naturally I wish you every possible success.

Fraternally,

A. P. WARRINGTON.

▲ ▲ ▲

The words of Colonel Olcott, our late President-Founder, about the unrest that sometimes exists in the minds of members is particularly apposite at this time:

"There is often unrest, hesitancy, doubt, in the minds of some Theosophists. It sometimes leads them to withdraw from the Society. One principal reason for this is that their philosophy is not well founded. They base it on a sort of hero-worship of personalities, instead of upon the fundamentals of Theosophy.

"The *karma* of individuals, especially those who have been chosen as leaders and teachers of Theosophy, may sometimes cause them to appear peculiar, or even at times to seem to step aside from expressing what might be thought the ideal Theosophic example of the right kind of living. Therefore, the Theosophist whose ideals are not based upon the fundamentals of Theosophy may be turned aside from the Ancient Wisdom that is striving to express itself through the channels of his inner Self.

"While leaders and teachers should be an inspiration, any idiosyncrasies which they may possess should in no wise disturb the self-reliant person whose philosophy is rooted in the verities of eternal Truth."

▲ ▲ ▲

We are greatly indebted to Miss Vanessa Helder, the talented young artist of Seattle, Washington, for the beautiful drawings, initials, and front page cover of this issue. Her genius is attracting widespread attention.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Higher Life

By Annie Besant, D.L.

(Unrevised notes of a lecture given in 1902. It was sent to the Assistant Editor by the widow of a deceased American Theosophist who heard it. We are not sure whether it has ever been published or not, but prefer to give our readers the benefit of the doubt because it is so full of valuable teaching.)

THIS is a subject for thoughtful, serious people who realize something of the object of life.

The first thing that is necessary to consider is whether one really desires to lead the higher life, for it is only a strong will that will enable us to win footing on the spiritual plane.

DESIRE ARDENTLY

It is useless to think of treading the higher path unless in one's heart is the *ardent aspiration* to achieve; therefore with the force and energy which is likely to give needful strength, we must desire. Compare for a moment the very feeble way in which we desire spiritual progress with the way in which worldly people desire wealth, fame, power, success. If even one-half the energy we spend in worldly matters were put into spiritual aspiration, it would carry us far into spiritual achievement. The prayer of an ancient devotee might profitably be used by us: "May I love and seek Thee as men in the world love and seek wealth."

Swami Vivekananda, speaking in America, told a somewhat graphic story in order to impress upon his hearers how very little, as a rule, people really long for God. He told of a young man who came to a religious teacher and said he wanted to find God. The sage smiled and said nothing. The young man returned time after time, ever repeating the intensity of his desire, his longing to find God. After many days the sage told him to accompany him as he went to the river to take his morning bath, and when both were in the river the sage took hold of the young man and plunged him under the surface of the water and held him there. The young man struggled and struggled to shake off his hold. Finally he raised him out of the water and said to him: "My son, what did you long for most when under the water?" "Air!" gasped the youth. "Thus must the would-be disciple long after God if he would find Him. If you have this breathless longing after God, verily He shall be found of you."

When that longing after God has been awakened, a longing as intense as the drowning man had for air, it will not be satisfied until the higher life is found.

The first qualification, then, is *desire*. There is no compulsion in the matter, there is no harm in following the ordinary evolution of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

humanity, there is no disgrace in not striving to quicken your evolution and step out of the beaten track. The whole world is an expression of the Divine Will and the Divine Beauty.

Lead, then, if you prefer it, a life happy and harmonious and useful to those around you. There is no reason why any person should make up his mind to enter the Probationary Path unless there is no other way possible for him, unless no other way satisfies. As long as the outer world holds your interest, try to lead an ordinary good life, for the time for the inner has not yet come.

THE GOOD LAW

In *Light on the Path* we read: "Remember, O disciple, that great though the gulf may be between the good man and the sinner, it is greater between the good man and the man who has attained knowledge; it is immeasurable between the good man and the one on the threshold of Divinity." Most religions simply try to make people good, to turn the sinner into the saint; but leading the higher life has to do with that part of our evolution between the good man and the man Divine. It is not merely a question of becoming a saint, but a sage as well. That is the crown of human evolution to which human life leads.

A man must have a firmer conviction of and faith in the good law. Those of you who believe in that law should never be anxious about your work. You know that so much effort put forth means so much progress, for such is the law. It is not a question of thinking at one time that you are making progress and at another time fearing you are not: the law that progress follows effort is as certain as that fire burns. This conviction leads a man to be neither anxious nor hurried over his work; success or failure comes not into his consideration. He does his work; he "fears no failure, courts no success."

We cannot judge our progress by our feelings; there is nothing more deceptive. In reality we often make more progress in what seem to be times of deadness, coldness, and indifference, than in times when we feel the most joyous. We are dealing not with the things which are seen, or felt, which are temporal; but with the things which are not seen or felt, which are eternal, for growth in the higher life is a matter of eternity, not of time.

The natural laws of the spiritual world are as certain as the natural laws of the physical world, for a law of nature is only a statement of conditions, not a command. And so also with the laws of the higher life; the candidate for it is shown what is needed to produce such and such results.

ENVIRONMENT AND OPPORTUNITY

It is surely necessary, then, first to study the conditions. Study yourself, then your environment; see what are your capacities. Recognize definitely your nature and your powers, that you may under-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

stand how to work with that nature; then study the things around you, your environment. This environment has nothing whatever to do with your progress; you must get rid of that idea. It is very common for people to say: "If I were in different circumstances, amid different surroundings, I would do much better." All that idea grows out of ignorance; if you cannot make progress where you are, you cannot make it anywhere; any artificial change would only lead to disappointment.

The difficulties which lie in our way in the spiritual life are not in our environment, but in ourselves. We have in the past made certain relations, pleasant or unpleasant, with people. *Karma* brings us together again to work out these relations; they form part of our environment. If our lot is cast among people who are uncongenial to us, we only make things worse and bind them to ourselves indefinitely by discontent and trying to get rid of them artificially. Our relationship with them must be worked out. Thus, and thus only, shall we rid ourselves of our uncongenial surroundings; the relations must either be made permanent, by struggling and artificial methods, or concluded, by working them out.

And so with disadvantages of position and lack of opportunity for work. The lack of opportunity means that the desire for work needs strengthening; it is a result of choice in the past. It is idle to fret against opportunity; the desire must be strong to create the opportunity, and in the meantime we must wait with the patience of knowledge.

What can we do as regards our environment? Our attitude towards our surroundings is the only thing which marks our capacity for attempting to live the higher life. You must change your attitude towards your surroundings; cease quarreling with them; change yourself, not your surroundings.

A Christ would be the same in whatever conditions He were placed, and would quietly change those surroundings by the benediction of His presence.

Similarly with the social problems with which we are brought face to face. It is useless to attempt to alter the surroundings first; it is beginning at the wrong end. Improve the people, and the surroundings will inevitably improve; improve the inner nature, and the outer will inevitably follow suit.

Consciousness and its Vehicle

Study yourself and your constitution, your consciousness and the forms in which the consciousness expresses itself. First must come the evolution of consciousness, then the improvement and evolution of the vehicles. Consciousness is there in the germ in each, not yet in flower. It is self-unfolding, but you can aid it to unfold more rapidly than if it were left to nature alone. The vehicles of consciousness must then be purified and controlled. The question then lies

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

before us: How to unfold the consciousness; how to purify and control the vehicles?

You must study the nature of consciousness in order that you may understand; you can not unfold the Self until you have knowledge of what constitutes "myself." This must be mastered intellectually. The Self in man reveals itself in three aspects: Will, Intelligence, Activity. All three must be unfolded, and each of the three is unfolded differently.

Will and Desire

It is necessary to understand something of the nature of *will* in its various aspects.

Desire is the working of will on the lower planes; there is no fundamental difference between the two; they are the force, the energy of the consciousness going outwards. We live because we will to live.

We are accustomed to look upon the desire-nature as an enemy to progress, an obstacle to be done away with. On the contrary, it is a good thing to have strong desires, provided they are under control. It is perfectly true that uncontrolled desires lead a person into endless trouble, but a person with no desires at all is apt to be very weak and wishy-washy. We might compare a man with a strong desire-nature to a spirited horse; with a rider who can control him, he is a magnificent instrument; while a man with a very weak desire-nature (very little will-force or energy) is like a weak, broken horse, practically good for nothing. So long as the spirited horse is unbroken, plunging about with no control over him, he is dangerous; but a horse with no energy in him, what can be done with him?

You must have force; without that you can do nothing. Strong desires are troublesome, yes; but they are to be brought under control. There is a great deal of truth in the old saying, "The greater the sinner, the greater the saint." You cannot change one into the other in a moment: purification is needed. But the force, the energy, that makes a man great in sin, when turned into another direction carries him to sainthood.

Terrible as the struggle may be with the personality, the force within gives promise of future achievement, for the material is there which, when awakened, insures rapid progress. The desires which ruin when uncontrolled, elevate when controlled.

Use intelligence and discretion in curbing the desire-nature; if you use exaggerated efforts a recoil may set in. It is far wiser to try to conquer a desire which is low in its tendency by another which is nobler. For instance, a young man who has strong animal desires may fight strenuously against them; a wiser plan is to conquer them by, say, artistic emotions, to put something higher in their place. You should study your whole desire-nature, and use those desires which have an

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

upward tendency to curb and conquer the lower ones. Bring all your intelligence to bear upon it.

When you have thus brought out the force of your desire-nature onto the side of the *good*, you have begun the evolution of the will, which is the energy of the self directed from within, not from without, guided by reason, not by external objects.

Connected with this is the whole question of emotions. Understanding them, you will learn to control them. Strive earnestly to understand how you may control evil emotions and stimulate good; study also the relation of emotions to each other, and of those in you to those in others. It is not an easy task, it is troublesome and arduous; therefore is determination needed, therefore the will to tread the Higher Path must be strong.

Intelligence and Activity

The evolution of faculty is of far more importance than the mere gaining of information. In the one case you are creating an organism, in the other, filling up a receptacle. It is not developing the mind to be merely filling it with other people's thoughts. As the physical body cannot live without food, still less without time for digestion and assimilation, so neither can the mental body grow without intellectual food and assimilation. Carry into practical life those rules of mental growth with which we are all familiar. Those who succeed are those who practice the art of independent thinking.

The activity of the Self is the way in which consciousness affects all that is not itself. Study the rationale of action. Cease to plunge blindly along into one line of action or another simply because others recommend it, or because it promises immediate good; think it out, and then follow or not as your consciousness dictates. Never forget that invariable sequence: Desire, Thought, Activity. Bearing this in mind, you will find one of your strongest helps in the conduct of life. Everything begins by *desire*, is carried into *thought*, and expresses itself in *action*.

Purification of the Bodies

Let us turn our thoughts towards the purification and control of the vehicles of consciousness. In each case, again, this is a three-fold process; there are three vehicles to be purified and controlled: the physical, the astral, and the mental, each having its own laws. The denser portion of the physical body depends on food, health, and cleanliness. According to the kind of body you want, according to the kind of work you wish it to do, you must choose the food with which to build it up. Pure food will help to build up a pure body. Even the selection of the kind of food you wish to use can be made a means for the strengthening of the will.

Think out carefully your rule of life, and having thought it out and determined that you will build only pure materials into your

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

body, then stick to it; thus will your will-power develop. Do not be thrown back by the temporary rebellion of the body and its desires against these reforms. Realize that you are the master, not your body. If you are full of doubts instead of full of will, your body will break down under any diet. Be fully convinced of the life you mean to follow, and the body will, sooner or later, be your obedient servant.

The purification of the etheric part of your physical body is carried out by the magnetic quality of food. Find out what things have good magnetism and what bad. Magnetism is largely affected by the cleanliness or otherwise of the external surroundings. Impure air affects the magnetism of the food we take. This of course makes it more difficult for those who have to live in our large manufacturing towns, for the magnetic conditions there are bad. But there is no need for discouragement, as these conditions can be somewhat modified by keeping one's own vehicle pure and positive.

One's personal magnetism is also greatly affected by the company we keep. If you are much influenced by your companions, then refrain from going into bad or doubtful company unless your duty compels you so to do. Only very strong souls can afford to mix in the magnetism of bad company.

Purification of the Astral Body

To get rid of an evil desire is a hard task because the ingrained habit of the past resists the change. Suppose an evil desire comes to you, refuse to consider it; turn resolutely away from it, and think of something pure. Refuse to attend to an evil thought and turn your attention to one of a pure and noble nature. By simply turning your attention thus away from impure to pure desires, only allowing pure ones to effect a lodgment, you finally purify your astral body.

Desires still leave traces on the astral body after you have conquered them, the reason being that the astral vehicle does not change so rapidly as the consciousness. The consciousness may have evolved beyond evil desires, yet the astral body, having once responded to them, has matter within it still capable of responding to vibrations of the old desires.

There are many earnest, eager students who are greatly distressed by evil desires. Do not be discouraged, they do not belong to you now; but so long as there is matter left in your astral body which used to respond to these things, it is liable to be vivified by any desire-form passing by, or by evil thoughts of those you happen to be among. Continue earnestly and determinedly to desire the opposite kind, and this coarser matter will be gradually shaken out. The same applies to the thought-body.

Control of the Bodies

While purifying your vehicles, you must also bring them under

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri
GP 9896

control. This control again is three-fold: 1. Control of thought. 2. Control of tongue. 3. Control of action.

First, you must act as you think. Suppose you are in the habit of thinking carelessly, superficially; then inevitably your action will follow suit. Here, in thought, lies the secret of control. If you try to control each action by itself, it is a never-ending task; it is as if a gardener cut off the tops of the weeds instead of rooting them out. Checking one objectionable action alone is comparatively of no use, for it will arise again and again.

The root of an action is *thought*, and this must first be purified and controlled. To work with this law in mind would be to determine definitely, deliberately, to *think* before acting. Give a certain time every morning to such meditation. You want your actions to be deliberate, considerate, compassionate. Think thus, while meditating, and your actions will express them. Give the time for thinking, and thus make the conditions possible.

Next follows the control of tongue. This is a difficult thing to do. It is said in the laws of Manu, "One who controls the tongue has conquered everything." Learn to control your words—*think* before you speak. Half the mischief in the world is done by unconsidered speech. Want of thought is the root of much evil. You do not stop to think, and there the fault lies. Consider before speaking, "Is it worth saying? Is it true? Is it useful?" Otherwise be silent.

The habit of frivolous chattering makes a person superficial. Be willing to wait for a few moments before speaking. It will make you slow in speech, but that will be no great loss to the world! Thus you will never be a party to mischief-making, to gossip, to idle repetition of unkind stories. Never speak what is untrue; never speak what is not courteous; never speak what is not kind. When thought and tongue are controlled, action inevitably follows suit. This is a triple subconscious cord which every candidate for spiritual progress must wear; unless this is attempted and accomplished, the higher life is impossible.

Finally, control all your actions. Be in the world as a divine instrument; try to realize what it is which the Logos is striving to bring about, and help in the shaping and guiding of the world's *purpose* to its *goal*.

Our Spiritual Attitude

We desire to be instruments with which the Logos can work, tools in His hands to shape the material, rather than stones on which the tool is exercised. Recognize the divine beauty of the work to which we are called. What should be the attitude of the spiritual man to the world at large? The spiritual man does every action because it *ought* to be done; not because he wants to do it for personal reasons. He does not seek activity, neither does he shrink from it; he holds

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

himself in his own place where the Logos has put him, that the divine life may flow through him, accomplishing the divine purpose.

We are agents of His life, the instruments He has in His hands. We lose the sense of being workers, and realize that He is the only worker, and we are the organs through which He expresses Himself in His universe. Then the result must always be that which is best for the whole. Actions only fail in being best when we try to guide them for the fulfillment of our personal wishes; when the divine idea and the divine wish take the place of our personal ideas and wishes, then we shall have become a channel of the divine Will.

Unless we can be kept at full stretch of activity by that motive, it is better to be moved by desire for personal success, as otherwise inactivity ensues. It is far better that a man should be moved by ordinary worldly things, such as the gaining of wealth and the acquiring of power, than for him to be inactive. It is better that the lower motive should hold until the higher motive is realized.

The whole desire of the spiritual man is to do the Will of the Logos, to be a channel through which the divine Life may flow, and to realize that for him the one supreme Law is the divine Will.

A Citizen of the World

If what philosophers say of the kindred between God and Man be true, what has anyone to do, but, like Socrates, when he is asked what countryman he is, never to say that he is a citizen of Athens or of Corinth but of the World? Why may not he who understands the Administration of the World, and has learned that the greatest and most comprehensive of all things in this system composed of men and God, is that from Him the seeds of Being are descended (not only to my father and grandfather, but to all beings that are produced on earth, and especially to rational natures, as they alone are qualified to partake of communion with the Deity, being connected with Him by understanding). Why not such a one call himself a citizen of the World and why not a Son of God.—*Epictetus.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Memories of Madame Blavatsky

By the Rt. Rev. C. W. Leadbeater

(As the portrait of Mme. Blavatsky on the front of this magazine was painted in America and is here published for the first time, it was thought appropriate to revive some unrevised notes of an address about her by Mr. Leadbeater, delivered here twenty-six years ago and believed not published hitherto.)

NE of the greatest characteristics of Madame Blavatsky was her power, and all who associated with her or came in contact with her felt it. There seemed to be half a dozen different Blavatskys, according to the different mood she was in, but that one characteristic of great power was behind them all.

To a casual observer she might not have appeared the ideal of a leader for so great a movement as the Theosophical Society. But the uniqueness of her exterior appearance only served to accentuate the fact that her inner capacities, profound knowledge, and heroic devotion to her Teachers, the Masters of Wisdom, were the very things needed to make her the great leader that she was.

In appearance she was short and very stout. Her stoutness came as the result of writing *Isis Unveiled* for in that task she hardly ever stirred from her desk for two years, except to eat and sleep, and frequently she even had her food brought to her. Those two volumes, the result of her arduous labor and physical self-sacrifice, did a great deal to draw the attention of thoughtful people nearly fifty years ago to the uniqueness and importance of her mission, and they are even today mines of information for the earnest student.

Madame Blavatsky was not considered a beautiful woman, but she gave the impression of great dignity and erudition. We were told that she took possession of that body in 1864 when it was twenty years old and its habits were already pretty well formed. It was certainly an unusual body, as she was an unusual soul, for she was able to separate her own consciousness from that body and permit other intelligences to use it in her temporary absence. Often Beings of very high spiritual rank, those whom we call the Mahatmas or Masters of Wisdom, entered it and wrote long passages for her books, *Isis Unveiled* and *The Secret Doctrine*.

She habitually wore a shawl thrown over her shoulders, for she was particularly susceptible to drafts, and upon the least suspicion of a draft she would pull the shawl over her head, which gave her the characteristic appearance that you see in many of her photographs. Her features were those of the Tartar race, but her eyes were distinctly beautiful, a pale blue, but profound and searching. Her hands were very beautiful also, and this was especially noticeable when she played the piano, which she did magnificently.

She had the faculty of looking at and right through a person, and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

making remarks about his past that were often most disconcerting.

She was the most entirely impersonal person I have ever known, yet on the other hand she had a few touches of personal feeling. She was particularly annoyed when attacked in the newspapers, or when she read or heard something unfavorable to the Society. This was not because she cared for herself, but because she feared it would harm the Society which she loved so deeply.

She was always at work, worked ceaselessly and indefatigably, and really gave up her life for the work. If she devoted any time to an individual it was always with the object of doing something for him.

The only time she ever unbended from work was on sea voyages, when she would entertain us and others with stories of her experiences. I never knew anyone who could tell ghost stories as she did, or relate such interesting accounts of Central Asian magic. But after she had discoursed on ghosts and magic the passengers usually went downstairs in pairs!

She was not a good public speaker, and she spoke the English language least well of half a dozen languages with which she was familiar. So, when reading her books you must remember that she wrote in a language that was foreign to her. That will explain some of the difficulties and apparent contradictions in them that are otherwise inexplicable. She often used words in a wrong sense: for instance, she always used "literally" for "really."

There seemed to be nothing, no subject, that she did not know something about, and she was always furnishing out-of-the-way information, some interesting contribution to the subject under discussion, something one had never heard of before.

She was nearly always engaged in some work of a literary kind, her books, or her correspondence. She read widely and in unusual books. Her memory was marvelous, she remembered all she had read, and usually knew where to find it.

Madame Blavatsky was always exceedingly kind-hearted unless she thought that her duty required her to be otherwise, and then she could be very stern, and that too, regardless of the feelings of others. On such occasions she often offended them by her directness and frankness of speech, but there was no question but that it was salutary and accomplished the beneficent effect she had in mind.

No person who ever met her was indifferent to her. Many hated her, more loved her, but none could remain indifferent to such a strong personality. All her companions loved and revered her, but she treated most of them with scant respect, and would say personal things about them, and lay bare their faults sometimes in front of several hundred people who might be present, in a way that was very embarrassing. It was painful, but good for us, and we frequently discovered afterwards that it was meant to help us.

When Mr. and Mrs. Cooper-Oakley and I went out to India with

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Madame Blavatsky we stopped in Egypt and visited the great Museum in Cairo. She gave us a great deal of information regarding the antiquities in it. She even instructed the curator in charge who was naturally supposed to know all about them. She would explain to him that a statement was not correct because a certain individual did not exist at the time mentioned and did not come into existence until such or such a dynasty. And so complete and accurate was her knowledge that the official acted upon it and changed a great many records and labels.

She also took us through the bazaars, and as she understood Arabic perfectly she would translate for us in English the very uncomplimentary remarks that the Arabian proprietors would make about us, of which the term "pigs" was the most complimentary! Then at the end of our visit she would turn to the Arabs and in their choicest language ask them about their goods, and end by inquiring if they were not very impolite to speak of visitors as they did. They were always very much confounded.

In the course of our travels we noticed that she was absolutely fearless, she would venture anywhere, and scramble into the most impossible places.

We knew Madame Blavatsky best in England. English society is very much like your own, only more prim, and she was always protesting against our conventionalities there, and doing unconventional things purposely. On one occasion she received a number of university professors while she was attired in a disreputable dressing-gown. It was always interesting to attend such gatherings: people were sometimes shocked at what she said, or did, or by her appearance; but in her presence they soon forgot these minor things. She was brilliant and witty, and was a mine of all sorts of unique knowledge.

When she was annoyed by something critical that appeared in the papers or magazines, or for any other reason, she would go on worrying and arguing and fulminating for a long time about it, especially if it attacked Theosophy or the Society. But we very soon found that when she was thus annoyed we had but to propound some metaphysical question to her, and instantly her mood changed, she adapted herself to the more important question, and the annoyance passed away.

She gathered about her a most heterogeneous mass of people who were interested in the occult. They were her household and her pupils. One hears many strange stories about her, especially about her unconventionalities, to which I have referred. Strange accusations have been brought against her to the effect that she deceived people with fraudulent psychic phenomena.

Enemies brought these things up and urged them as an argument against Theosophy, as though the phenomena (if false, but they

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

were not) discredited the philosophy. But even if the charges were true (which they were not) Theosophy was not affected by them. How could the truths of Theosophy be impugned by the eccentricities of one of its teachers?

We who were always around Madame Blavatsky would certainly have known, much better than any casual visitor, if she had been guilty of trickery. We saw the phenomena, and we knew there was no fraud connected with it. She could do many curious things that could not possibly be understood by those who did not know something of their rationale and of her occult powers. But trickery and fraud were unthinkable in a person of her honest, direct, and high-minded character.

Madame Blavatsky was many different personalities according to her moods, and according to the invisible entities who might be impressing her in the midst of her literary and other work. But what she was she was, no matter who was present. She was of high Russian birth, and when that nature was uppermost in her she had a most aristocratic bearing, but more often her bearing was the reverse. However, everybody about her felt that these minor things did not matter.

If when engaged in writing her books she desired to quote something from an outside source, she would look sideways and away from her paper and gaze apparently into space. Her hand would meanwhile continue writing while she was copying something that she saw clairvoyantly, for presently she would say, "That is enough." That looked and sounded queer to us at first, and more like an *Arabian Nights'* tale, but we soon learned that some invisible entity had brought and was displaying to her psychic sight the book and quotation that she desired.

These were usually rare books that were not easily obtainable physically, as some of us ascertained later when we tried to procure them in order to verify the accuracy of her quotations before printing them. To our great astonishment they were always correct, except that sometimes she had the page numbers reversed, so that page 936 might appear as 639. Naturally this was but a minor correction; the subject-matter was always correct.

At other times she would place a blank sheet of paper under a pile of other papers, hold it there for only a moment, and then draw it out; and lo! the writing or quotation that she desired was newly written upon it! People who could not understand it would naturally consider it a "trick," but we who did understand knew that the Masters of Wisdom, the invisible benefactors of humanity, were helping H. P. B. to give out to the world valuable truths that would serve to guide people aright for perhaps centuries to come.

She was a member of this occult fraternity to which the Masters belong, and which we call the Great White Lodge, and she was al-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ways in psychic communication with it. The Masters often came to her astrally when she needed them; sometimes they materialized physically on the spot, and sometimes they journeyed physically from a distance in their natural physical bodies.

Often they sent letters to her phenomenally instead of by mail or messenger. It was not an unusual thing to see a letter suddenly thrown on a table from an unseen source. At first that was startling, but we got used to it. Once while we were in the desert in Egypt a letter came that way, although Madame Blavatsky herself was not present at the moment; the letter was upon a subject then under discussion. I saw some of these letters, and I know that she herself did not write them.

We saw the phenomena when she was there as well as when she was not there, and therefore those who knew her best never believed the stories told about her alleged trickery. We knew that she was an honest woman, incapable of trickery.

In India she was unjustly suspected of being a Russian spy, and secret agents were set to watch her. She would not infrequently walk up to them, and ask them if they had discovered anything yet, thus greatly confounding them. Of all people she would have been the least fitted to do the work of a spy, for she could not keep anything secret. Her nature was to be direct and frank about everything.

During her long stay in India she wrote many articles for Russian newspapers, and these articles displayed an entirely new phase of her versatile character, and an ability of descriptive and imaginative writing of which we had been unaware.

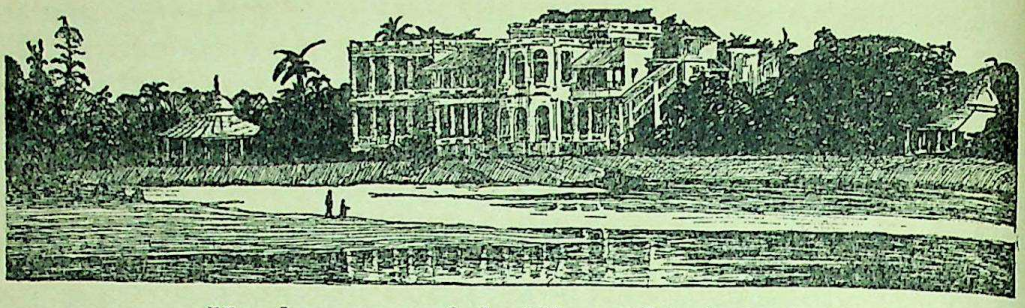
Madame Blavatsky did not herself anticipate the extent to which the work they started would grow. But she knew herself to be the agent of the Masters, and her magnificent loyalty to them under every condition was one of the great causes that made possible the great growth of the Society.

I saw Madame Blavatsky the day before what is called her death. She had suffered from influenza, and had apparently recovered. She was expected to leave her bed on the very day that she died. During her life there was hardly an hour that she was absolutely free from pain in that unwieldy physical body.

Once before she had been very ill and was given up to die. When her physician made his last call on that occasion he said she would be dead before he saw her again. He returned the next day expecting to find her dead, but she met him in the corridor of her home, perfectly well. Her recovery was just another of the occult phenomena which filled her busy life and proved that her invisible Guardians watched over her and made her work continue until it was finally finished for this incarnation and others were ready to carry on the Theosophical Society.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Headquarters of the Theosophical Society
Adyar, Madras, India

THE BROTHERHOOD OF HUMANITY

(The Theosophical Society, which was founded at the behest of the Masters of Wisdom of the Great White Lodge, may truthfully be said to be a center for the ideals of genuine, practical Brotherhood of Humanity, of which the Master K. H. herein speaks.)

THE truths and mysteries of occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at large. Yet, it is not as a mere addition to the tangled mass of theory or speculation in the world of science that they are being given to you, but for their practical bearing on the interests of mankind.

The terms "unscientific," "impossible," "hallucination," "impostor," have hitherto been used in a very loose, careless way, as implying in the occult phenomena something either mysterious and abnormal, or a premeditated imposture. And this is why our Chiefs have determined to shed upon a few recipient minds more light upon the subject, and to prove to them that such manifestations are as reducible to law as the simplest phenomena of the physical universe.

The wiseacres say: "the age of miracles is past," but we answer, "it never existed!" While not unparalleled, or without their counterpart in universal history, these phenomena must and *will* come with an overpowering influence upon the world of sceptics and bigots. They *have* to prove both destructive and constructive —*destructive* in the pernicious errors of the past, in the old creeds and superstitions which suffocate in their poisonous embrace like the Mexican weed nigh all mankind; but *constructive* of new institutions of a genuine, practical Brotherhood of Humanity where all will become co-workers of nature, will work for the good of mankind.—*The Master K. H. in The Mahatma Letters.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Bodies of Man

By C. Jinarajadasa, M.A.

Synopsis of a lecture given in Mexico.
(Translated by Sidney Field)

THERE is in Theosophy a group of concepts, a system of ideas that seems to us a very rational explanation of the world; how it has developed to the present stage, and how man has grown to be what he is. It also gives us a clear idea of what man will be like in the future, and of the great Plan, according to which mankind is being fashioned.

Thus, Theosophy should have a rational answer to give to the many questions that arise in thinking minds, and be able to offer a solution to the great problems of life. It should not be expected that Theosophy will explain everything in detail but it should offer a rational hypothesis in regard to the many facts carefully observed. It should give us a consistent, coherent system. We believe it does, and therefore we wish to explain some of the viewpoints it presents to us regarding the problems of life.

THE PLANES OF NATURE

Speaking in general terms, our theory of this world, and of the solar system of which it is a part, is that both contain a great deal more than is generally supposed, that they extend much further than is usually thought, not externally but internally. Let us explain this. The earth is considered to be a physical body, and we know that it is made up of different kinds of matter; solids, liquids, and gases; and furthermore, Science recognizes the reality of something it calls ether, which interpenetrates all matter and extends far beyond it.

Theosophy goes very much further than Science. It holds that there exist states of matter very much subtler than ether, which can be observed and examined by the student of Occultism. Man has within him certain senses, so far undeveloped, through which he can perceive matter much more subtle than that which our ordinary senses are able to perceive. We explain this as a hypothesis for your examination and consideration; but we should add that for us it is more than a mere hypothesis; that for many of us it is a certainty based on our own individual observations.

Do not think for a moment, however, that our investigations require transcending the earth. To be able to perceive these realities it is necessary, however, to go within our own selves more and more. These different states of matter, though, exist continually all around us, interpenetrating each other, the same as air and gas interpenetrate liquids.

Having this in mind, let us turn to the organism of man. Each one of us possesses a spiritual body and a material body; in other words, man is a spirit enveloped in a soul, and thus individualized.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

possesses various vehicles: the physical body, and two others which St. Paul calls jointly the spiritual body, although in our studies we generally separate them and call them the astral and mental bodies respectively.

Man is essentially a spirit, a spark from the divine Fire. This spark is individualized, apart, as it were, from the boundless ocean of Divinity. That which separates the Individual from the Universal we call the causal body, but we will not dwell upon this just now. We will concern ourselves with the mental, astral, and physical bodies, since these are created anew in each incarnation, while the causal body remains the same.

Why, it will be asked, should man take these different bodies each time he incarnates? Because this is the method of evolution: to acquire experience in learning to react to external impacts. Man takes these bodies in order to learn to receive and react to vibrations of a grosser type than those found in his own higher plane of existence.

THE ASTRAL BODY

The astral body is primarily the vehicle of the passions, emotions, and desires. Thus, whenever a sudden wave of feeling takes place, there occur very rapid vibrations in the astral matter. The entire astral body will experience these sudden and rapid vibrations, and since color is but a vibration of subtle matter at a certain speed, every time an emotion is felt the color of the astral body changes according to the intensity of the vibration.

THE MENTAL BODY

The mental body is the instrument of thought in man. But each one of these bodies has its own possibilities of development, since at every stage of development there are different kinds of matter that respond to man's expression. A man may have an astral body relatively coarse, which reacts easily to coarse and undesirable vibrations, but through proper and careful training he may purify it so that he will be able to react to higher feelings. The same applies to the mental body, which will react quickly to coarse and crude thoughts if its matter is coarse, unrefined, but will, on the other hand, react just as quickly to the finest and highest thoughts if its matter is refined, sensitive.

What kind of mind and emotions a man has depends entirely on himself; he may alter them at will if he has the strength and purpose to do so. It is of importance to realize, also, that since the emotional and mental bodies survive the death of the physical body, the after-death life of the individual depends wholly upon the type of mind and emotions he has developed during his life on the physical plane.

If men would learn the truth about life and death, about God and man, and about the relations between each other, they would understand the way of helping those who know less.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A Winter's Night's Tale

By JOHN CALDWELL-JOHNSTON

ONE winter's evening
My beloved and I
Fell to gazing into the fire
To try our fortunes;
And after we had descried
Many strange emblems
In the glowing coals,
Crosses and circles
And phoenixes and griffins
And heads of gods,
Half man, half animal,
The flames took shape
Of a mirror wherein to read
Stories of the long dead past;
And I took up my parable,
And spake as follows.
For two thousand years
I was a stone at the corner of the principal street
In a great city.
For two thousand years
The loungers
Leant their elbows upon me,
Relating one to another
Such stories as such loungers tell.
They related their stories,
And from time to time
They spat at my base;
Not because they hated me, or despised me,
But because God had put me there at the corner of the street
For them to spit upon.
Two thousand long years
I stood there.
Daily I was deafened
By the roar of the carts.
Daily the rays of the sun
Blackened and beat me.

Once a poor water-carrier,
Moved by what divine impulse of pity
I know not,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"Poor stone," said he,
"If you are thirsty as I,
And thirsty you well may be, God wot!
Let me give you in God's name
These few drops of water."
And he emptied upon me the last gouts of his skin.

O Water-carrier,
Thou art little in the eyes of men;
Yet it may be that in God's eyes
Thou art not little.
May God bless thee, my Water-carrier,
To the ages of His Redemption!

Thrice in the two thousand years
Of my captivity
The Empire fell,
And thrice was the city taken.
But though the buildings
Crumbled about me;
Though the fierce fire with destroying tongue
Lapped palaces and temples in ruin;
God's hand was upon me,
And I fell not:
Yea, for all my tears
And imprecations,
I fell not;
But remained
A stone at the city's street-corner.

In the day of the last sack of the city,
When the barbarians of the North
Swept down from the hills,
And took her,
There was a mighty lamentation
And crying in the streets;
For the end of the people was come.

And one fled in the dusk of the evening,
And came to me and fell upon me
Weeping,
And I looked, and, behold,
A maiden of the palace,
Her hair all dishevelled,
Her gown torn at the breast
Disclosing her beauty.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hot after her
Was the breath of her ravishers,
Fierce dwellers of the hills,
Clad in bear-skins, and drunken
With wine and with slaughter;
And they laughed, and stayed in their pursuit,
To take their eyes' fill of her womanhood and her despair.

So she lay,
Her maiden breast warm upon me,
Wetting my bare flanks with her tears;
And they drew nearer,
And one stretched forth his hand to her;
And sobbing she cried,
"O stone,
Last relic of my loved land,
Be thou the altar
Of my maidenhood!"
And with the dagger
That was in her hand
She slew herself.
And the drops of her sweet blood,
Mingling with her tears,
Dripped over me.
And my remembrance came back
In that hour of horror and fear,
And I knew the maiden for thee, O my beloved.
Ah, woe is me!

But in that night
God was pleased
To deliver me.
And thou and I, my beloved,
Passed onward through the gates of death
To the Presence Ineffable.

And after that I was born
A tree in the garden of the palace
In that same city.
And, thou, my beloved,
Because thou hadst many lovers,
Dravest nails into the bark of the tree
Which was my body,
A nail for each lover,
That thou mightest hold them in thy remembrance!
Yet of all thy lovers

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Perchance thou lovedst none
As thou lovedst me,
Into whose body thou dravest those many nails,
That I might hold thee in my remembrance!

And in the end
They took of the wood of the tree,
And made a pyre;
And on it they burnt thee for thy witchcraft
Publicly,
That all men might hold thee in their remembrance!

And again I was born
A slave in that selfsame palace,
And thou wast a princess
Of the Royal House.
And when they desired to wed thee
To a great king,
And thou refusedst;
They took and slew thee,
And me with thee.
And we passed through the gates of death
To the Presence Ineffable.

And as I was speaking,
The fire died down,
And the chill of the Outer Spaces
Took hold upon us.
And we drew together,
My beloved and I,
For warmth and comfort,
Two little atoms
In the momentary
Chill of the Outer Spaces.

Then there came,
Solemn as the heart-beat of eternity,
Twelve strokes
Of midnight.
And we,
Giving praise to God for His glory,
And our littleness,
Betook us right thankfully
To the rest which He had prepared for us
Until the morning

—*The Book of the Beloved*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Cosmic Sex and Cosmic Beauty

By Claude Bragdon

IN THE science of engineering when a load upon a structural member is so concentrated that it is overweighted, the thing to do for safety is to *distribute the load.*

Now by reason of the narrowing down of sex to its purely personal and physical aspects this particular segment of the span of life has become so overloaded as to endanger the entire fabric. In order to relieve this strain it is necessary to resort to an order of metaphysical engineering which shall effect a redistribution of the sex-load where it properly belongs, namely: throughout the entire length and breadth of consciousness and the cosmos.

For although sex in the narrow sense in which we have come to conceive it is not thus all-pervasive, in the broad sense it is so. That is to say, *polarity,* or the sundering of a force into two quantitively different and opposed activities striving after reunion, is a fundamental characteristic of almost all natural phenomena, from the magnet and the crystal to man himself. Polarity and sexuality, in the sense in which the reader is now asked to conceive them, are interchangeable terms; and in order to fix this idea more firmly in mind, think of the bisection of humanity by sexual differentiation as *microscopic polarity,* and the bisection of everything into "two quantitively different and opposed activities" as *cosmic sex.* For there are two categories, two storehouses, containing all of the furniture of consciousness and the cosmos, into one or the other of which everything can be fitted by means of certain identification marks, the names of the two being indifferently Positive and Negative, or Masculine and Feminine. In this discussion, however, for the sake of brevity and universality let us use, rather, simply the symbols M and F, freed of all limiting associations, M being understood to stand for that which is simple, direct, primary, active, fiery, positive, *masculine;* and F for that which is complex, indirect, derivative, watery, passive, *feminine.*

This ubiquitous and inescapable *twofoldness* need not be dwelt upon at great length by reason of its very obviousness: the most cursory survey of any department of natural science, for example, discovers it as a controlling factor; while art, language, and mathematics, which are the expression of ideas and things in terms of symbols, would be unthinkable without their pairs of opposites—straight and curved, light and dark, subject and predicate, odd and even, plus and minus, and so on.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

What is not so obvious, however, is the constant and close *relation* subsisting between the corresponding terms of such pairs of opposites, and the fact that in general M is prime and F is derivative. For in order to avoid the pitfalls of dualistic thinking implicit in the idea of *twoness*, it must be constantly borne in mind that the two terms are different aspects of *one thing*, opposite phases of a single force. This is clearly the case in the positive and negative electrical poles caused by the flow of a continuous current, and sexual differentiation, complex as it appears, is perhaps not less simple in its origin. For it has been discovered that the rate of metabolism, that is, the rate at which the tissues are exchanging energy, is fundamental in the dictation of sex, the metabolism of the male proceeding at a higher rate than that of the female, so that it has been possible to effect a change of sex in certain birds and animals by modifying the metabolism by means of diet.

It is perhaps universally true that the *slackening* of the life-stream is what causes the transition from M to F. This is exemplified in so single a thing as a fountain, or a column of smoke rising in still air. When a jet of water shoots upward, at the point where gravity overcomes it—when the centrifugal changes to the centripetal — the single, swift, dense, arrowy column breaks up and returns in pearly drops and crystal twisted ribbons: the powerful has become the graceful; the straight, the curved; the one, the many—the masculine has transformed itself into the feminine. Exactly the same thing happens in the case of a deliquescent tree, for when the force of the sap rising through the hard, straight, vertical trunk slackens, that trunk puts forth many leaf-laden branches which bend to earth again like the returning waters of a fountain. Now because a tree is a representation of universal becoming, it is a symbol of everything which becomes: the race or civilization which from a virile and warlike stalk deliquesces into the feminine phase of art, culture, and urbanity; the family, for which we have the phrase, "family tree"; and the individual, whose life unfolds tree-like in time, as does its form in space—for has not the human body its trunk, bearing aloft the head, like a flower, a calyx for the precious juices of the brain; and does not the trunk subdivide into limbs, feet, hands, toes, fingers, as a tree splits up into large, lesser, and little branches?

The fine arts furnish forth countless examples of this play of force resulting in sex-differentiation—M- and F-ness—indeed, to do this is one of the functions of art: to build altars to this *beautiful necessity*. In the Greek-Ionic column, for example, an inspiring impulse, a thrust upward, resisting the force of gravity, embodied in the fluted shaft, arrested by the downward push of the entablature, becomes two-fold and returns upon itself in the graceful spiral volutes of the capital—like a flower at the end of its stalk, or like the returning waters of a fountain.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Gothic cathedral towers, rood-screens, and traceried windows exhibit analogous transitions from M to F—from the beauty of simplicity and strength to the beauty of intricacy and fragility. There are analogues to this in all of the arts; in music, for example, where the statement and development of a theme often takes on a tree-like structure: a mounting, a flowering, a deliquescence.

But why multiply examples? Given the clue anyone can identify M and F in all their intricate interrelations and discern their contrasted characteristics. This is a most profitable exercise, particularly for the artist, and to clarify the whole matter in the mind it is a good plan to set down the corresponding terms of the pairs of opposites in parallel columns. Then, reading down instead of across one gets the sense of the great bisection, and a realization of the nature of M and F—thus:

M	*F*
Masculine	Feminine
Positive	Negative
Fire	Water
Sun	Moon
Man	Woman
Day	Night
Light	Dark
Hot	Cold
Straight	Curved
Vertical	Horizontal
Odd	Even
Subject	Predicate
Primary	Derivative
Direct	Indirect
Simple	Complex
Centrifugal	Centripetal
Active	Passive
Hard	Soft

—and so endlessly on.

Such differentiations can be extended from the physical world to the metaphysical without a break, because the line which separates the two is after all an imaginary one. In Oriental philosophy, "name" (consciousness) and "form" (materiality) correspond respectively to noumenon and phenomenon, subjectivity and objectivity. They are respectively M and F because the first term is prime, and generative of the second. Life or consciousness precipitates and ensouls form: in the human embryo, for example, there is first *a palpitation* in the place where the heart is to be, before the appearance of that organ.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Name and form must not be thought of as twain, but as opposite aspects of oneness. This is becoming increasingly easy with the advance of modern science, for the time-space concept of the Relativists enables us to telescope time and space as we were never able to do before, and we are coming more and more to understand that not only the universe, but every unit, is a multiverse. The mind, which is our dissection knife, must divide, must differentiate, because we can discriminate only by means of contrast, but the process of analysis must not paralyze in us the power to synthesize. Thus, when we choose to do so we can separately consider the ascending and the descending streams of a fountain, and discover that they are in all ways antipodal, and yet the fountain remains unalterably *the fountain.*

Enriching, then, our former list with certain more abstract and metaphysical "qualities" we have, for example:

Name	Form
Subjectivity	Objectivity
Noumenal	Phenomenal
Abstract	Concrete
Time	Space
Universe	Multiverse
Absolute	Infinite

It would be possible to continue this inventory of contrasted opposites until it got to be the size of a New York telephone directory, and there might emerge from it some sense of that bi-polar androgynous entity in which we all "live and move and have our being," but let us rather seek some generalization which shall fix in the mind all that has gone before and organize all that may conceivably follow. We discover this generalization in the mathematical concept of *the reciprocal.*

Two things are said to be reciprocal when they are inversely correspondent and complementary. Hence, mathematically, a reciprocal is a function or expression so related to another that its product is unity. Hence, one-fifth is the reciprocal of five; two parallelograms within a greater, formed by a line drawn parallel with one of its sides are reciprocals of one another, because together they constitute the unity expressed by the parent figure. This geometrical example, clearly grasped, is a great aid in the understanding of cosmic sex, because each term implies the other, requires, completes, and is completed by the other.

Complementary colors are reciprocals because when blended they make white light; so also in music are the chords of the dominant seventh and the tonic—a chord of suspense and a chord of rest. In speech, vowel and consonant sounds are reciprocals; in the arts of design straight and curved, light and dark, void and solid are reciprocally related; light is the reciprocal of darkness, and silence of sound. Let us think of the universe in the semblance of a Noah's

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ark, with all of the "animals" in pairs, or of M and F as Adam and Eve, father and mother of all living, wrapped in an eternal embrace.

Now this open secret of cosmic sex, thus sketchily presented—this bright mystery of Nature's many marriages—is equally the secret and mystery of Beauty, for the reason that, whether one is conscious of it or not, the contemplation of these nuptials, either in Nature or Art, yields deep delight.

The artist and the lover are alike in this: both are "followers of union"—the lover with the beloved, the artist with the "subject" by him beloved. By reason of this rapport he is enabled to represent some fragment of the archetypal pattern of which M and F are the warp and the woof—the very threads of his tapestry, whether woven with sound, form, pigment, the movement of the limbs in space, metal from the furnace or stone from the heart of the hill. Beauty always results from the felicitous mating of reciprocals, for the essential quality of a work of art is *unity*, and by the very terms of its definition "a reciprocal is a function or expression so related to another that their product is unity." In a work of art M and F are seen united in an amorous embrace—form with counter-form, color with complementary, movement with counter-movement, phrase with counter-phrase. The one shows forth some aspect or attribute of cosmic man and the other of cosmic woman in ideal juxtaposition, and Beauty is the result.

Now these two, and this ideal relation, will extend from least things to greatest, and will exist in the whole, and in every part, and in every part of every part. In other words there will be "children" of these unions, in which the "unlike poles" will be made like while still retaining their unlikeness, just as a human child is like its parents and yet unlike. In architecture, for example, the vault is both weight and support, yet neither, *because* it is both. In music we have the resolving chord in which the chord of longing and striving and the chord of rest and fulfillment are reconciled; in painting there are the secondary and tertiary colors made by marriage between the primaries; in the arts of design we have the circular curve and the diagonal, children of lines vertical and horizontal, and the countless Eurasian inter-tones between white and black. And just as a child, despite the fact that it is in one sense a neuter, is either a boy or a girl, so all such secondary and derived elements in a work of art will be M and F according as they show forth more of one or of the other, and each will have its own reciprocal, or sexual complementary.

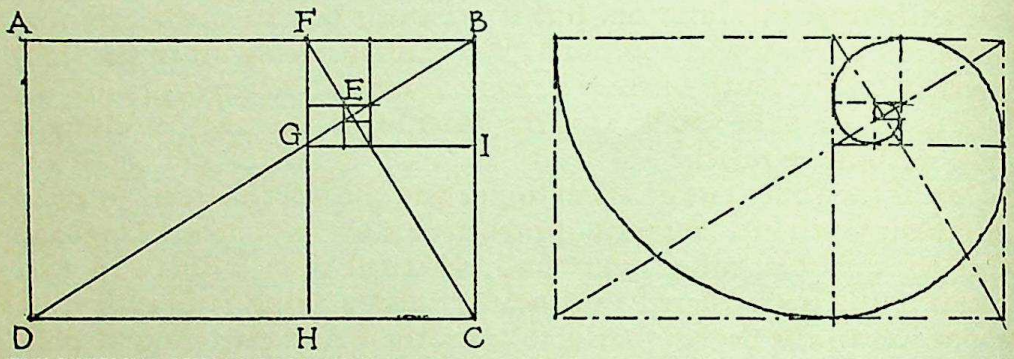
Again, as before, in illustration of all this, instead of multiplying, as one might, examples taken from one or another of the seven arts, let us present the idea graphically by means of a mathematical symbol, taking advantage of the fact that mathematics possesses the inestimable advantage of *universality*, algebraic formulae and geometrical

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

diagrams serving us like clothes lines upon which all of the many and bright garments of the muses may be strung.

The particular symbol chosen to represent the intricate yet ordered interrelations between M and F in any work of art is called "the rectangle of the whirling squares," familiar to students of *Dynamic Symmetry*. It derives its name from the fact that its continued reciprocals cut off squares. It is significant that this rectangle, thus subdivided, forms a perfect geometrical framework for the plotting of a "constant angle" or logarithmic spiral, surely the unit-form of nature, the perfect symbol of life, growth, organic being, from the nautilus' shell to the nebula in the skies. The rectangle and the derived spiral are shown in the accompanying diagram.



THE WHIRLING SQUARE RECTANGLE, AND THE DERIVED LOGARITHMIC OR EQUI-ANGULAR SPIRAL

Formation: Construct the parallelogram ABCD by making the short side to the long side as 1 : 1.618 or by any of the graphic methods given in *Dynamic Symmetry*. This ratio is derived from the Pythagorean "golden section" and is the decimal equivalent of the two quantities constituting a true extreme and mean proportion yielding a perfect continuing series.

Draw the diagonal DB, and from C the line CF, perpendicular to the diagonal and therefore cutting it at right angles at the point E. From F, where this perpendicular to the diagonal meets the side of the rectangle, draw the line FH parallel to AD and to BC. This creates the square AFHD and the rectangle FBCH, its reciprocal, because the two together constitute the original rectangle.

But this reciprocal rectangle (FBCH) is itself a whirling square rectangle, subdivided, by the process described, into the square GICH and the rectangle FBGI, which, again, is a whirling square rectangle similarly subdivided, and so on, to infinity.

Here we have, in graphic representation, the world-order itself, a universal formula of forms. The two reciprocals within the rectangle may be considered to symbolize the two quantitively different and opposed activities, everywhere alike, everywhere operative, whether in the atom, the molecule, the cell, the organ, the organism, the cosmos itself, a building, a symphony or the figures of a dance.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

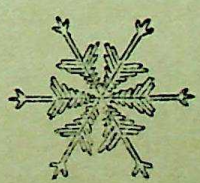
Digitized by Arya Samaj Foundation Chennai and eGangotri

This little tracery of straight lines on paper becomes a window through which we see the astounding uniformity of nature, the same processes endlessly repeated, the same generic forms and arrangements endlessly reappearing, a race, a clan, a family, for example, going through the same phases as an individual, the circling of the atoms in an electron being not different from the circling of planets around a sun or satellites about a moon. Every leaf of a tree is a tree in miniature, the one plane, the other solid, every branch a tree also, as every rivulet is a brook and every brook a river, while in the river and its estuaries the tree-form strangely reappears.

We are blind to these identities in things apparently unrelated because of the vast differences in material constitution, spatial magnitude and temporal duration, but if we open our spiritual eyes and throw away our clocks and our tape measures, seeing all in the light of relativity, the truth of this Hermetic fragment becomes plain: "As is the great, so is the small; as is the outer, so is the inner; nothing is great, nothing is small."

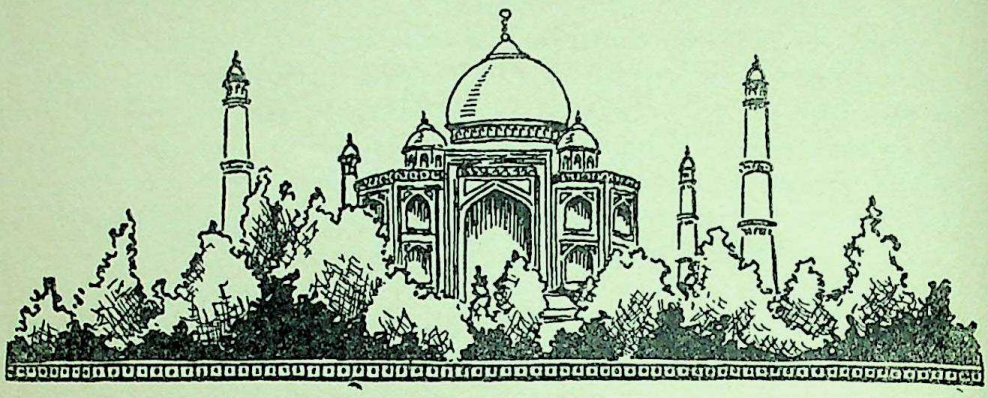
One of the functions of art is to portray the world-order, to publish cosmic truth in a language apprehensible by the senses, a language other than words, more direct and powerful than words. In this process truth is translated into beauty, and a thing is beautiful in proportion to the degree that it follows the world-pattern and portrays the cosmic truth. Now the particular cosmic truth which includes and transcends all others is the truth that *God is Love*, symbolized by the love of reciprocals for one another. Every work of art is therefore of necessity a love song, and every artist must needs be a lover. Ugliness is the creation of the spiritually impotent, the unloving. Beauty is the outward and visible sign of that inward and spiritual grace which is love.

Great art, it must be repeated, is always inspired by great love, be it the love of nature, the love of woman, or the love of God. Plato's love of Justice produced his Republic; Raphael's love of his mistress shone forth in his madonnas; Michelangelo's love of God is written large on the Sistine ceiling, and Leonardo's love of nature and natural law inspired him to write and lovingly illustrate his many-volumed note books. These are all *beautiful* things, and love inspires all things beautiful. Wherever beauty is, there is love also, because "Beauty is the face of Love."



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Mother India

By Elsie Hulet Gamble

INDIA lies like
A great white Pearl
On the bosom of Mother Earth.

Though the stain of Earth
May have given to it
The semblance of a human tear-drop.

To those who understand
Her Philosophy,
This Pearl gleams with
Translucent whiteness;

To those who sense
Her Devotion,
It may take on the color of the Rose;

To those who see only
Famine and Deprivation,
It may become as black;

But from all angles of vision
A Pearl it remains.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

India is in the throes
Of her Gethsemane and her crucifix
While all the world looks on—
In silence.

But—as surely—will follow
Her Liberation—
Her Resurrection—
Her Ascension.

When her bondage is removed
Then shall the Great Heart of Love,
Cradled in the mighty Himalayas,
Be released.

Then shall His Light in the West
Shine forth to meet His Light in the East.
Encircling our world—
Illuminate *all* peoples.

From out Shamballa—
From out the Seat of Power—
His Note has pealed;

His Word made manifest
Cometh forth from the travail
Of Her virginity.

Bright Star of a New Dawn—
Glad Light of a New Morn—
Peace of God—new-born.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Race Deterioration

By Ales Hrdlicka

Curator, Division of Physical Anthropology, United States National Museum, Smithsonian Institution.

BY *deterioration* of a race we understand the degradation of its standards of mentality and effectiveness, generally attended also by the lowering of those of physique. *Destruction* of a race means the loss of identity through complete submergence into another race; or extinction through death.

Human groups may deteriorate either through internal causes—that is, factors originating in the group-organism itself—or through external agencies. The *internal* factors are all those that lastingly enfeeble or derange the sound heredity of the group. In animals the most common of such causes are prolonged inbreeding, breeding with inferior stock, the weeding out of the best, the preservation and breeding of the less fit, affection of progeny through prevalent infections, and idleness. Much the same agencies, with similar results, must act in man. As to the *external* unfavorable factors in man, they comprise disease, war, untoward lasting changes in climate, overwork, poisons. They, too, act similarly in organic beings in general and in the human kind, but in man they are supplemented by all such mental effects as favor depression and demoralization. Destruction of a stock is mostly but the ultimate stage of deterioration and has the same reasons.

The Rise and Decline of National Groups

Since the dawn of human history, many a human group has flared up to an acme of power and culture, remained at the top for shorter or longer periods, and then invariably gone down, while new groups were forging into prominence. There was no exception, which would suggest that the phenomenon is a general rule and may obey, in addition to the above named causes, some deep-seated law.

The units affected—the Egyptians, Sumerians, Babylonians, Assyrians, Persians, Phoenicians, Greeks, Romans, Jews, Moors, Huns, Mongols, Aztecs, Incas, etc., were neither whole racial groups nor always pure—they were rather political and linguistic, or *nationalistic*, groups; and while they were surging or receding, other parts of the same race were unaffected. And there was no apparent racial regularity or sequence in the process, the causes being essentially geographical, economical, cultural, and personal. The motive powers of the rise and fall of nations are therefore evidently not inherently or solely racial.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Just what they were in each case is not easy to determine, for there is no true and complete history of any people. But in general the courses of events were apparently so similar that some generalizations may be possible.

In each case the beginning of the rise shows a fresh, virile, morally strong, and already numerous group, led by ambition and an able leader, and enthused by some great ideas of conquest, power, riches, religion. The sequence of events is then: successful wars, continued extension of domain, increase in opulence of the leading classes, development of military and religious hierarchies, forcible attachment of unwilling peoples, and continued loss of the most virile and able in wars and colonial administration. Then set in luxury, idleness, weakening of discipline and morale; there are neglect and ignorance of the masses, slavery, and admixture with lower or weaker groups; to be followed by dynastic troubles, revolutions, epidemics of disease, growing enfeeblement of the whole structure, increasing failures in war, and eventually invasions by "barbarians," conquest, destruction of culture, pillage, followed by demoralization and poverty, with finally more or less continued weakness and dormant condition.

Factors of Failure

When these factors are weighed, it is found that those of the foremost apparent importance are lack of able leaders, especially on critical occasions; an exhaustion of ambition through the attainment of the original material aims; and a general enfeeblement of morals and forces through growing luxury and indolence, with simultaneous weakening of the structure of the state through unassimilated, conquered peoples. To this may be added in some cases a dilution of the physical as well as mental status by admixture with poorer blood, brought in through slaves and mercenaries. Combine with the fact that the power as well as the culture of every one of these older torch-bearing groups was limited to the few while the masses were kept in ignorance and oppressive subjection, and there are the visible conditions of the past human failures.

Whether besides this there is in nations and races also something akin to a natural life-cycle similar to that of an individual, with its youth, a full-blown stage, and then a more or less rapid decline and enfeebled old age, it is difficult to say, though not a little would seem to favor some such assumption.

A complete destruction of a racial group, however, appears, whatever its fate has been otherwise, to be next to impossible. Disappearance, yes. Most of the old groups are gone as such. But their blood remains, in spots even pure, though mostly mixed and obscured by newer aggregations. There are to this day remnants of pure old

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Egyptians, Greeks, Assyrians, Mongols, Mayas, and all the other once dominant "races"; but the great majority are now a mixture of the old with whatever came later. They are inextricably submerged, but not truly annihilated. The American Indian here and there, the Polynesian, the semi-Mongolic tribes of Russia and Siberia, are going, but largely through admixture. Even the Australian is leaving a trail of mix-bloods behind him. Only such small groups as the Tasmanians, the Hottentots, and the South African Bushmen have gone or are going out entirely. They were too small in numbers, possessed too little immunity against introduced disease, and were too undesirable for mixture, to survive.

Advantageous and Disadvantageous Racial Mixtures

Mixture of peoples, of itself, is not necessarily a bad factor. Much depends on its nature and circumstances. A mixture of healthy individuals belonging to the same general human stock, such as the white, is not, so far as science can determine today, detrimental, and may possibly be stimulative and therefore of advantage. There is no larger group of white people existing today that is not more or less admixed, and none, including the American, that would show any perceptible deterioration or weakness from that condition.

But a mixture with a definitely poorer stock, physically or mentally, could not possibly be beneficial, or harmless. If there is added ninety to one hundred, the mean result will surely be less than one hundred; and the defect may be further enhanced by a poor treatment of the result, a poor bringing up of the child.

This touches intimately on the problem of the mixture of the American white with the American negro. There are still some benevolent minds who would like to see all men, white and black, *potentially* equal. Yet they will hold that there are differences between one family and another family, and even between the children of the same family, in the same racial group. If they did not, there would obviously be no use for eugenics, no use for any Race Betterment Conference, no use even for much of genetics and biology. As a matter of fact there are similarities but no absolute equality anywhere in living nature, either in races, or families, or even individuals. The problem is merely how great in a given case is the dissimilarity. Races, especially the further distant ones like the white and the negro, if the accumulated observations of anthropology count for anything, are not equipotential, or equally effective, or able or resistant, and the results of their union will be the strengthening of the weaker, as seen in many of our mulattoes, but also the weakening of the stronger constituent.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A Danger to the American People

This is touching the one sore spot in American anthropology. A probable, if not inevitable, assimilation of the negro population into the white is the one real cause of anxiety to those who contemplate the future of the American people. As long as the colored tenth is held apart, there is no danger. The limited influx of white into the colored blood is a gain only to the latter. The danger lies in the negro stream flowing eventually wholly into the body of the larger white group. If this should happen, some change in the white body would be inevitable, and it would be a bold scientist who could argue that such an event might be beneficial.

This, as anthropology sees it, is the one cloud on the otherwise clear and blue sky of the American people of the future.

Biological Advantages of Selected Immigration

In the past fifteen years have been heard many alarms of threatening deterioration of the American stock through the influx of the so-called "inferior races" of white derivation. These threats have received no scientific foundation. They were and are being bolstered up by pseudo-science only. Their true background is economic, supplemented by the universal trait of national or group egoism.

There is no proof that the normal white immigrant, of any source, has lowered the physical or mental standards of the American people, or would threaten their deterioration. Differences there are, and their total resultant differs doubtless from group to group, but the mean group values within the white race are evidently not yet far apart. The indications are, moreover, that the immigrant in this country does not degenerate but rapidly improves; and his admixture, like that of a new stock in the various domesticated species, may be in general of biological advantage rather than a danger.

Anthropologists would surely be grateful if in the Press, before the Congress, and elsewhere, the true reasons for the restriction of immigration were candidly faced and an end were put to the camouflage of "race deterioration."

(An essay delivered at the recent Race Betterment Conference at Battle Creek, Michigan, and printed with permission of the Race Betterment Association.)

▲ ▲ ▲

Understanding

Three-fourths of the miseries and misunderstandings in the world will disappear if we step into the shoes of our adversaries and understand their viewpoint.—*Gandhi.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

To Krishnaji

Ommen, 1929

By Dora E. Hecht

THE acid test of truth lies in myself,
And being found in me exists potentially in everyone.
To know this, is to be free from teachers, lessons taught,
From doctrines, theories, learned men, and books;
Were not the truth in me, how could I recognize
The false, when well presented, and truth, however ill;
How could I know what to discard and what retain
Did truth—that part of truth I can assimilate—
Not in me, too, reside, though oft unconscious?
And as I grow, this grows, truth's facets multiply,
As more and more I learn to understand—experience, my teacher—
Facts formerly had passed me by as food unfit for weakness.
But now 'tis strength, the strength of truth I seek,
Strong meat for babes unfit, in thought, and word, and action,
Therefore, I welcome you, strong teacher of the truth,
Whose love would free, nor e'er enslave nor bind;
Freedom your aim, men freed in heart and soul and mind.
And since the mind—so oft irresolute to quit
What once had been a prop—with feeling intermingled, creates
Ever anew fresh obstacles to progress; so must each age
And man at every step once more discover
Some other form of life through mental action, by which the self,
Thereby its love revealing, may render itself fertile
Howe'er lone. Strong minds, through feeling made creative,
Strong hearts, through mental action—always the opposite—
The strength with weakness must unite, ere conscious action
Makes functioning a pure delight and tireless labour.
Free heart from trammels of a past outgrown,
Free mind from bondage of not knowing and of known,
And man becomes alive—the god he really is.
Awakes—nature creative.
Therefore, I welcome you, a man creative and unbound,
Who, of his own initiative, a way of life has found,
And having found *his* path to truth, does not pretend
That what was best for him, another's road could mend;
But leaves each free to seek—until he find,
Self-poised, that path of life, one-points both heart and mind.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Wonderfulness of Krishnaji

By George Arundale, M.A., D. Litt.

DOUBTLESS many of you desire to be wonderful and wish that your tyrant, the intuition, shall have full play, and surely that is what Krishnaji asks from us; hence you will avoid certain things to which you might normally be prone. You will avoid imitation; you will avoid blind acceptance; you will avoid echoing; you will avoid repeating what other people say.

You will try to be self-contained with your own life. You will try to be virile, full of your own life as you discover life to be, leaving others to live as they may desire, without the slightest antagonism towards them because they are not living as you are living.

You are not concerned with the "ought" so far as other people are concerned. You are concerned with the "ought" for yourselves and for yourselves alone. It is difficult enough for the tyrant to drive its own team, it is a dreadful business to drive other people's teams at the same time. So that you will not try to imitate, you will not try to echo, you will be chary about saying how wonderful so-and-so is, and how wonderful his teachings. You will say to yourself if they are so wonderful, if they are so supreme, then the highest testimony to those teachings is the effect which they have upon oneself.

So I evoke Krishnaji, and I put each one of you face to face with him, and then I ask you to look at yourselves to see how he inspires you to change to your own great happiness, to your own greater life, to your own greater self-fulfillment, so that you become outstanding, so that the whole of you becomes lifted on to a higher plane unmistakable to those round you if they themselves have their tyrant working, too. And there is one thing to be done in that connection. If you want to be wonderful, splendid along your own lines, there is one thing to be remembered. You may go contrary to whomsoever you will, to whatsoever you will, but you must go truthfully to yourselves whoever you are. If you can stand up and say: "I am truthful to myself even though I do not see clearly, I am growing, I am changing," then you are profiting from Krishnaji's teachings. Otherwise you have still to begin to learn them.

That is the challenge which Krishnaji is so constantly insisting upon. That is the object of his constant exhortation to dissatisfaction. That is the object of the adventure of which he so often talks, that we shall go truthfully to ourselves, beautifully, not vulgarly, not awkwardly, not antagonistically, not crudely, but beautifully, yet of course supremely truthfully. No one goes contrary to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the spirit of J. K. who goes truthfully to himself; but obey him literally and you may deny him spiritually, and that is the dilemma with which you are faced. That is why he, like other teachers, brings a sword, and does not bring peace. If you obey him literally you may deny him spiritually, but if he makes you truthful to yourself, then have you followed him indeed.

What does he say in his books? I have taken three little extracts which I will read to you.

"You must live your own life, obey your own voice, find your own Master, your own breath of life. This is the only ambition worth having."

Again—" . . . each should live as dangerously as he can, as adventurously as he can, as forcefully as he can."

Now there you have the sword motif in Krishnaji's teaching. Have you listened to it? Do you appreciate it, are you able to sound that motif in the harmony of your own individual belief? You must live this, and living it preach it; then you are on the highroad to wonderfulness, for we are all wonderful in the becoming, we are all splendid creatures in the becoming. We have not to go outside ourselves for wonderfulness. As Krishnaji says: "Where is the truth? Within you. Where is your grandeur, your splendor, your wonderfulness? Within you."

H. P. B., A. B., C. W. L., J. K., any other initials you happen to think of typifying splendor, they are living witnesses without to the splendor within you. That is all they want to be. No great person wants any other person to become like him. He is natural, and his desire would be for every other person to become greatly natural also. From his own point of view J. K. has hammered at this most important point.

"I was not satisfied by the authority of another."

Now the God within has knocked at the door of each one of us. We have heard the knocking, otherwise we should not have been members of the Order of the Star. We were hearing that knocking while we were members of the Order of the Star. So far so good. But is the God within awakening? Each person must decide that entirely for himself. He must be able to say "Yes" or "No"; he must be able to decide to what extent the God within him is awake in some measure and is joyously, gloriously happy in a new-found freedom. What the nature of the freedom may be is nobody's business, nor is it the business of anyone else what the nature of the God may be who is thus being awakened.

But if you are stronger than you have ever been before, if the things which used to worry you and trouble you cease to worry and trouble you as they used to do, if you take life infinitely more easily than ever you took it before, if there is much more hopeful assurance, much more peace, about life than ever there has been, if you know what friend-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ship with all around you is as you never knew what friendship was, if all these things are true, then indeed is the God within awakening to the knocking of the God without. And I should expect to see on the faces of those who were members of the Order of the Star a happiness, a certainty, a goodwill, a courage which will only be seen among those who have had the privilege of listening and responding to the knocking of some God without, in whatever form that God might come. We ought to be a happy, a strenuous, a courageous band of people, supremely individual, each living his own life, but not trespassing on the lives of other people.

So you see there is a great deal of what is wonderful to be achieved by us, there is a great vista of activity and of growth before us. It is of no importance that Krishnaji is called the World Teacher. I somewhat dislike the appellation, for it seems to me possibly to obscure him from millions to whom he might be as wonderful as perhaps he has been to you and to me. It does not matter whether he is the World Teacher or whether he is not. That is a purely immaterial detail, save in so far as all truth is not a matter of detail. But it does not matter whether he is the World Teacher, it does not matter what he says. He may say what he likes. He may use what forms he likes. Those do not matter to me. I am not concerned with his being the World Teacher or not. I am not concerned with what he says. I do not care what he says. I do not care who he is, but I do care that I should profit from the life he brings.

That is all; and if a person says to me: "I don't think that man is the World Teacher," I will reply: "All right, my dear friend. I do not wish to argue about the matter." It is very difficult to have actual knowledge on such a subject, and a great many people who say he is the World Teacher are simply relying upon the authority of somebody else. So-and-so has said he is the World Teacher and so they accept it, but on the other hand a great many do not. But if in reading what he says or listening to what he says, you constantly remember yourself, his work with you is done.

He may thunder, let us say, *against* ceremonies, or he may thunder *for* them, he may say this, that, or the other. It does not matter to me. But his gift to me personally, as have been the gifts of others whom I have mentioned, is to remind me of myself, *to remind me of my eternity in the midst of my time*, and no greater gift could anyone bring. If I participate in ceremonies, I can bring to them a greater life. And yet there are people who say: "Krishnaji says this and therefore I must not do that." Such people have not learnt from him, they have not profited from him. They have not found their own individual feet. But what is he for save to help each one of us to find his own feet, to find his own life, to express his own individuality and to live greatly?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

That is what I try to do. "You have no business any more to go to Church, you have no business to do this, that or the other," people say to me. And my answer is: "I have listened to him, and in all that I am doing I am trying to remember myself. So if I go to Church, it is in a spirit of remembrance. If I do this, that or the other, it is in a spirit of remembrance; and although some will say I am unorthodox, some will say that I am not following Krishnaji, I should say to Krishnaji: "My dear, you know me very well; you know my love for you, and if because of you I have learnt to follow myself a little more closely, I think you would say that I have given you happiness and that your life has been understood."

That is how I feel with regard to these things. And that is why I feel that Krishnaji in particular can be so wonderful for all of us. He does not demand a form from anybody. He has kept himself sedulously and splendidly outside forms so that the stream of life may flow through him pure and uncolored by any form however beautiful, however wonderful it may be. But the best thing, it seems to me, that all of you can do is to think of him, to listen to what he has to say, to read what he has given, to avoid interpretations of him by other people, whoever those other people may be, to be face to face with him and then to become yourselves.

First knowing yourselves, then seeing how wonderful those undiscovered selves are, be eager, and travel on your upward path in utmost toleration of all other paths. If Church is truly wonderful to one it is wonderful because he has found himself. If Masonry is truly wonderful to another it is because in Masonry he has remembered himself. If some other truth is truly wonderful to a third it is because he has found himself, which is what remembrance really is, it is wonderful because he has reached himself. If we would be truly and usefully wonderful, let us not reach X, Y, or Z, but ourselves. And to that end, when he comes into our midst, may we all, may the whole of Australia, draw a little closer to our own selves, the One Great Self, because Krishnaji has reached himself.

(Notes from an article in *The Australian Theosophist.*)

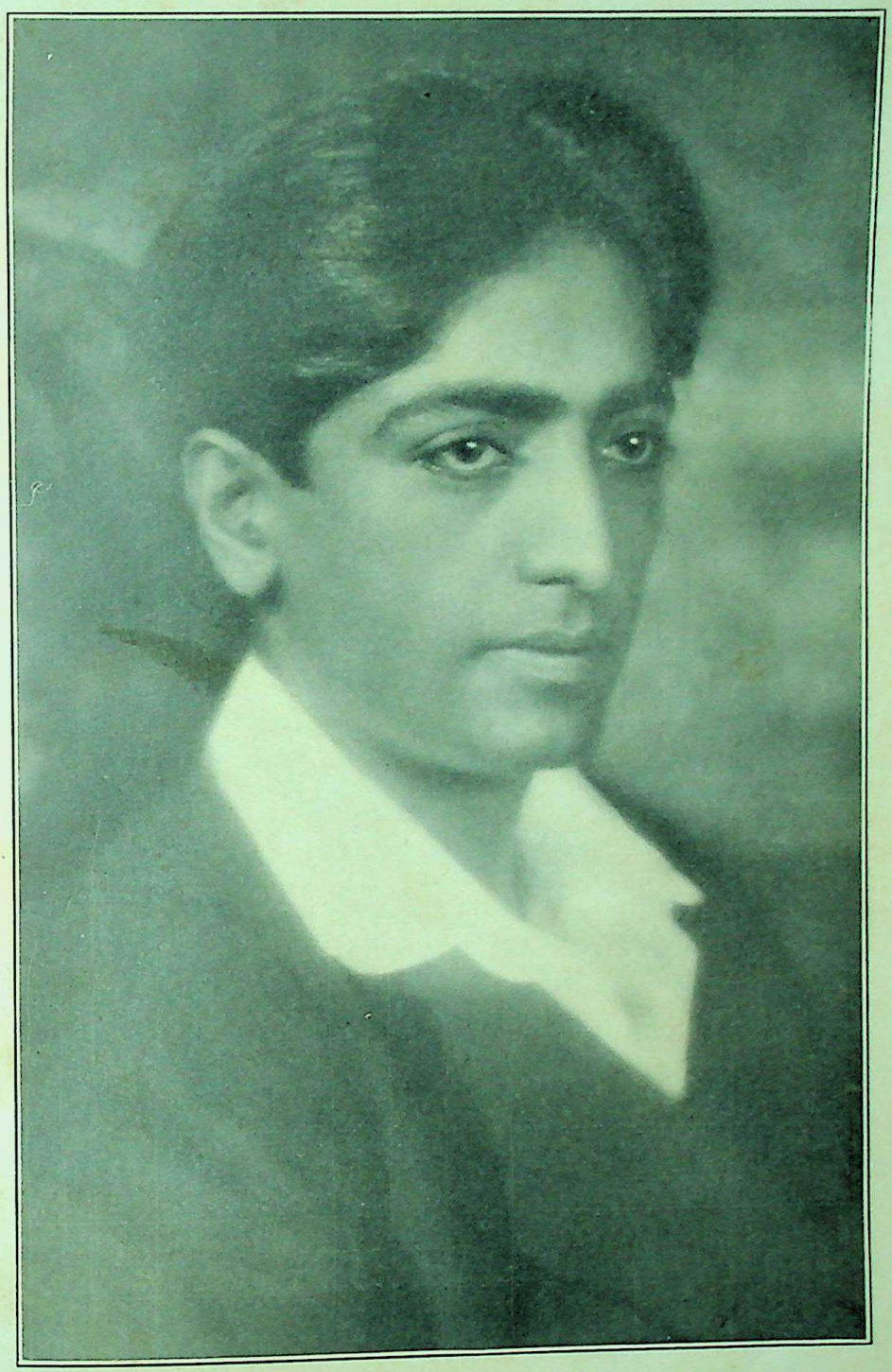
▲ ▲ ▲

Forms Means of Attainment

In helping others to attain Liberation and happiness, we must look to all forms of life—religion, politics, science, and art. Every human being, whether he be of a far-off country or of our own, desires to attain this Liberation and happiness, and any one of the forms may be his means of attainment. Those who would help really and lastingly must find out along what lines they can best give their creative energies.—*Krishnamurti.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

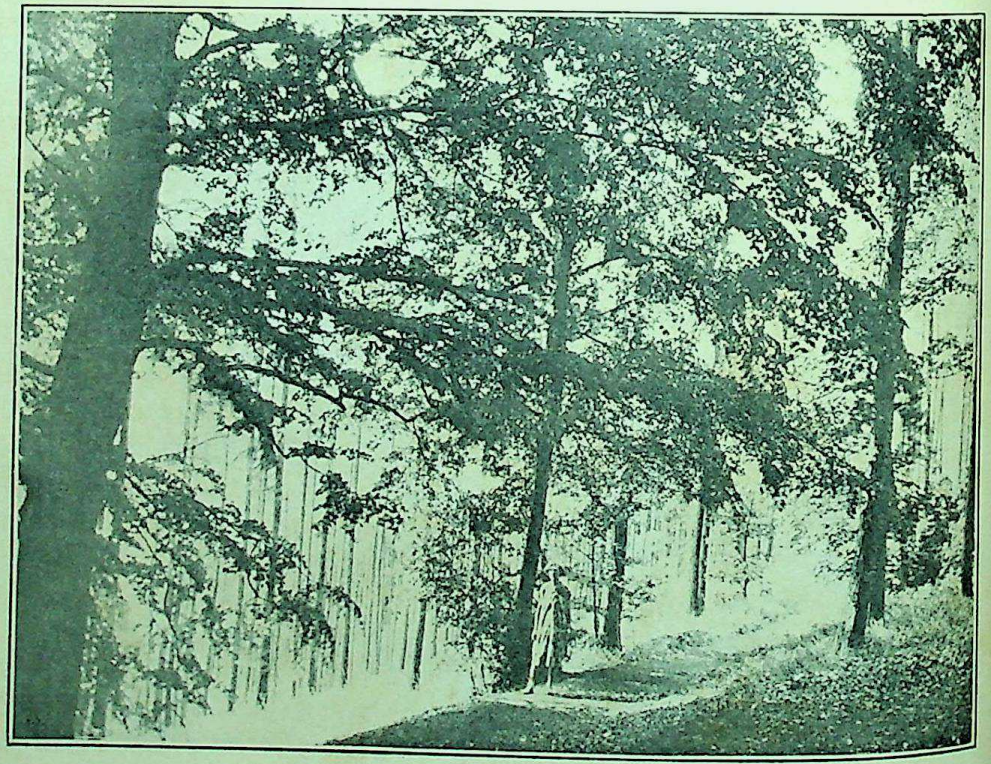


KRISHNAJI

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SCENES IN SHEPSCOMBE VALLEY



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Angel Valley of Shepscombe

By Goeffrey Hodson

DEEP IN the heart of the Cotswold district of England there is a lovely verdant valley through which no public highway passes. Its name means "The Vale of Peace" and truly describes one of its greatest charms. The ubiquitous charabanc brings its parties of tourists to nearly all the famous beauty spots of Britain, but not to the Vale of Peace.

The winding valley is perhaps two miles in length. Its steep hillsides are covered with thick beech woods, with here and there a grove of larch and fir. Dotted about on the green hillsides are the grey stone cottages and farms of which the tiny village is composed. A stream runs through the woods and meadows, flows with a gentle murmur past the orchards and the cottage gardens down to the great world beyond.

The valley is about a mile across at its open end, where the wooded heights seem like wide-stretched arms opened to invite the traveller to the Vale of Peace. The hillsides become steeper and more thickly wooded as the stream is followed towards its source in a little spring, rising in a meadow at the closed end of the vale.

On a clear day the Welsh mountains can be seen from the top of the hills. The fair Cotswold country stretches away towards the River Severn, over which hangs the western edge of the Cotswold Hills. Beyond these is the Forest of Dean; and beyond the Forest, the mountains of Wales; at our feet, green beauty, a profusion of wild flowers, seclusion and the peaceful countryside. The woodmen's voices and the blows of their axes, the call of the birds, the lowing of the cattle in the pastures, and the sighing of the trees in the soft breezes are the only sounds which reach us as we stand gazing on the restful scene. These are blended to form a harmonious undertone of sound, the song which Nature always sings in those places where Her beauty is unspoiled. When on calm and windless summer days her voice is stilled, the valley seems to be steeped in silence and in peace.

A vale of peace indeed! A safe retreat from the strident and jarring noisiness which is becoming more and more a prominent characteristic of our modern civilization.

If the sun beats too strongly into the open fields, the fine old beech trees offer us their shade. If the west winds blow too strongly from the shores of Somerset and Wales, then the many folds and hollows in the hillsides offer their protection. The country folk are kindly, generous, and polite with a simple dignity; the spirit of modernity has not yet invaded the Vale of Peace.

The fairy folk (invisible to the ordinary vision) are less shy of human kind in these woods and meadows than elsewhere. The tree nymphs, the water sprites, and the numerous tribes of little brownie men have not learned as yet to shrink and hide themselves when man appears. Here are some records of their friendliness.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

IN A THICK BEECHWOOD IN THE COTSWOLDS

There are hundreds of small brown mannikins playing about on the thick carpet of the leaves of past seasons with which the ground under the trees is covered. They are from eight to twelve inches high, and vary in color from the grey-green of the beech trunks to the rich brown of the dead leaves. Contact with them immerses one in an exceedingly curious atmosphere. They have the faces of very old men combined with a childish mentality and the antics and movements of little boys. They wear coats and knee breeches of a material which looks like brown beech bark; they have long pointed feet and some wear tiny boots. A feature of their attire which is novel to me is the head-dress; this is like a cowl which lies in loose folds on the shoulders, enveloping the whole head with the exception of the face, and hangs loosely down behind, where it ends in a point. They have grey eyebrows, mustachios and beards; these last are, in some cases, cut square, in others more or less pointed. Their quaintness is further added to by their facial expression, which is one of intent seriousness and earnestness—all about nothing. At first glance one might think that they were very important people, but in looking into what corresponds to their minds, one finds almost a complete blank. Again, I notice that peculiar sense of repetition, as of one who is continually repeating the same sentence to himself.

They appear to "live" inside the trees, into which there are accepted entrances. These are generally small hollows in the trunk, frequently, though not always, level with the ground. There are groups which appear to live up in the forks, where the branches leave the main trunk. Though they can move for short distances in the air, they seem to prefer to run up the trunks of the trees. This they do as easily as if they ran upon the flat ground. They seem to be unaffected by the laws of gravity, for they maintain a horizontal position as they pass up and down with their bodies at right-angles to the trunks. Although their forms are a homogeneous "solid" without interior organization, a close observation of their movements seems to indicate something corresponding to a muscular system; this is particularly noticeable when they jump, as they often do for short distances; for example, the last half yard of their journey back to their tree is often covered by a leap. The leg with which the take-off is made certainly seems to harden and stiffen, to relax during flight, and both legs to be braced up for the landing; on the other hand, landing is perfectly smooth, and the forward movement continues at practically the same speed.

Several of these invisible little gentlemen have been demonstrating for our benefit, so that even the non-clairvoyant members of their human audience saw the movements of the leaves which they made, though the etheric agents were invisible to them. They seem to grow old, for the chief variation in their appearance is that of age. Just now a doddering and very decrepit little old man walked up the hill, with the air of one who comes to see what all the disturbance is about. He did not look up from the ground until he was within four yards of us, then he saw us; when whatever impression he was capable of receiving had sunk in, he was visibly staggered. Evidently we are something entirely new in his experience, and it is amusing to see the air of importance and childish aplomb disappear, giving place to amazement; he staggers backwards a few feet, and his eyes protrude in a manner which would surely be alarming to his friends! The intensity of his surprise,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

however, soon passes off, and he steps a little nearer and then moves round to the front of us in order to get a better view. Whatever his other emotions may have been, he certainly shows no fear; he seems to be conscious of and to like the incense which we are burning.

Though at first I doubted the accuracy of my observation, I now see beyond all doubt that he supports himself with a stick in just the same way as a very aged human would do. He now sits down, settling himself for a thorough inspection. A short and sudden rainfall demonstrates to me that he is in no way affected by it. Another surprise has awaited him. He now finds that there are three members of our party instead of one as he at first supposed. The lady who is sitting a little apart offers him a further field for speculation; he does not appear to be able to connect her with us; to him she is an independent phenomenon as completely outside his experience as we are, and equally beyond his comprehension. She now strikes a match to light another stick of incense and he is so astonished that he actually leaps from the ground and withdraws, placing a further three feet between us. It is curious to see him rise in the air a distance of six inches or so involuntarily, still retaining his sitting posture! Again he creeps forward to his old position, using his hands as a means of propulsion.

The effect of our auras upon him is interesting. His little astral body, which consists of a shapeless and almost colorless cloud, smaller if anything than the etheric, is beginning to glow; this produces a warm, comfortable feeling inside him which he likes very much; in other words, our presence stimulates him. He begins to lose his feeling and also his appearance of extreme old age, the change of consciousness finding expression in the rather childish grin which slowly spreads over his face. Now he grows bolder and approaches to within eight feet of us, appearing to be especially attracted towards the lady. After a few minutes, he has lost his appearance of old age and is prancing up and down before her as if to show off. He twirls his stick, stopping every now and then to bow towards her with his hand on his middle. A most curious thing has now happened to him: as he was bowing, he bent his body forward from the hips so deeply, that he reached the horizontal position and suddenly saw the leaves and brown earth, when he promptly forgot all about us; on looking up after about half a minute of contemplation, he received the staggering shock of our presence all over again! This time it was evidently too much for him, and he quickly retired to some distance, taking cover in the grass which grows at the edge of the wood.

A great number of his brethren have gradually become aware of our presence and, gathered in a semi-circular crowd, are observing us from within the wood. Some are sitting still as if transfixed, others walk up and down and appear to be addressing remarks to their seated fellows as they pass them; others make little exploratory journeys in our direction, retiring as our auras become too much for them. Again I see the little man previously described; he is still young in appearance, visibly excited, and keeps repeating something to himself. He seems to have some difficulty in remaining on the ground; he keeps rising and falling just above the grasses, as though his body, becoming unstable, was temporarily out of his control. Upon the others the chief effect which we seem to produce is a general quickening of all their faculties. Though the comparison is not a nice one, the effect is much like that of alcohol upon one unaccustomed to it! Though it may, and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

surely will, die down, it will leave some permanent mark upon them—producing a decided quickening of their evolution.

In fact, as the place upon which we are sitting has been used frequently for various investigations and has become magnetized, it will probably have a peculiar and, we may hope, beneficial effect upon all the members of the elemental kingdom within the sphere of its influence. Though we are quite ordinary from the human point of view, we are most extraordinary from mannikin standards—as great an evolutionary distance separating us from them, as separates us from, say, the mighty Chohans of the Great White Lodge. (*See The Kingdom of Faerie*, by Geoffrey Hodson.)

On our first visit to this friendly place in the summer of 1925, its angel guardian seemed to welcome us, and of this too one may read from my records: It is the evening of the day following our arrival, and we have climbed the hills, which rise out of the valley at its closed end, to a point from which we can look down upon the fields, houses, and woods of which it is composed. As we are sitting gazing on the peaceful and beautiful scene the deva shows himself; hovering in the air over the tree-tops before us, he bids us welcome to the valley. A benevolent welcome is expressed, not only through the smile which parts his lips, but in his whole bearing; he radiates his welcome upon us, just as he sheds his purificatory and quickening power on the whole valley.

When first seen he appeared to be about ten feet high, and his aura radiated from his form to a distance of about one hundred yards on all sides. After our conversation, however, he extended or stretched it, until it reached right across the valley, as well as down to the little stream which runs through it; he then moved slowly down the valley, touching every living thing within it, giving to each a share of his own magnificently vital life force. His face is noble and beautiful, his eyes are dazzlingly bright and look more like two centres of force than eyes, for they are not used to the same extent as ours for the expression of thought and emotion.

The colors of his aura are brilliant and constantly changing, as they flow in waves and vortices outwards from the central form. The color scheme changes minute by minute; now the predominating color may be a deep royal blue with red and golden yellow sweeping across and through it, making eddies and waves of brilliant color as they flow outwards in a continuous stream; now they change completely; there is a background of pale rose-du-Barry, with a soft eau-de-nil, sky-blue, and the palest of yellows. Occasionally, where the mighty auric pinions are outlined in golden fire, he looks like a great bird with the edges of its wings lit up by the setting sun. There is a continual play of force, like a miniature aurora borealis, rising from his head high up into the air, and in the middle of the head there is a blazing centre of light, which is the seat of the consciousness in the form. As I describe him, he has suddenly risen into the heavens, where he hovers so high up as to be almost invisible. Even at this height, however, he still holds the valley within his consciousness.

His character is an unusual combination of the deva's vivid sense of freedom from all limitations and the human capacity for tenderness, deep concern for others, and love. I feel sure that every birth and death within the valley must be known to him, and that the pain which accompanies both is eased by him to the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

utmost of his power; for I see memory-forms in his aura, which show him taking within its glowing radiance the souls of those who have just died, sheltering them, and guiding them to a place of peace! I see that he watches the children at play, and the old folk taking their ease; he is, indeed, the guardian angel of the valley, and happy are they who live within his care.

The hosts of lesser nature-spirits obey him, and I see the earth-men and the tree-men and the lower fairies answering to his touch as his power rushes out upon them; the elves and the brownies feel a sudden exaltation, the source of which they cannot fully comprehend, though they recognize it to be a constant feature of their lives; the fairies feel an added frolicsomeness and joy as he plays upon them with his radiant life. All Nature seems to be quickened by his presence here.

His influence gives a certain quality, a local characteristic, a special atmosphere, distinctly noticeable throughout the whole length of the valley, which has a charm amounting almost to glamour; it must also affect every human being who lives here for any length of time, particularly those who are born and live within the continual play of his auric life, and there surely must be times when they feel the spirit of the deva upon them.

But, for the author, the wonder of wonders of this place concerns neither its natural charm, its humble country folk, nor its angel and fairy life. It is centred round an idea, an inspiration, a widening of the horizon of thought.

The conception of the *Brotherhood of Angels and of Men* came to the author in this place. He was lying with a group of friends on a certain favored hillside, on whose curving slopes the grand old beech trees grow to form a natural amphi-theatre open only to the sky. There during the last four years have been received a series of five books telling of the *Brotherhood of Angels and of Men;* of the glory of the human race and its spiritual destiny; of the splendor of the angelic hosts and of that all-pervading Life of God of which the whole world of angelhood and fairydom is the glorious and beautiful embodiment.

The receipt of the angel-teaching was completely unexpected. The author was endeavoring to observe and to describe the fairy life of the hillside and the wood, when quite suddenly the sky seemed to be filled with an intense brightness. Turning his attention away from the "little people" to the light in the heavens, he became aware of the presence of an advanced member of the angelic hosts. His consciousness, already somewhat raised by the effort of clairvoyant research, was caught up into the level of the formless worlds and there he knew that he was in the presence of a very great being.

It is extremely difficult, if not impossible, to describe the appearance of an *arupa deva,* for we have no appropriate language in which to describe existence in the formless worlds. One falls back upon such expressions as "an outraying focus of light," "a burning spiritual intelligence from which power and light radiate in all directions." There is, however, a faint suggestion of an idealized head and shoulders, of a living archetype of angelic beauty. Perhaps the eyes are the most clearly discernible objective "form" which enters the brain consciousness. Burning, blazing eyes, alight with a spiritual fire, with a concentrated intelligence, set far apart and glorifying the face upon which is stamped an indefinable sense of beauty and power.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Vague though this inadequate description is, the reality is absolutely clear and vividly existent to the higher vision; far more so, in fact, than any physical object can be to the waking consciousness. One is not concerned with form but with life at these levels; does not appraise things according to their external appearance. In fact, the sense of an objective and external being is hardly present. Supermental cognition is far more a process of mutual identification, of interior unity of thought and comprehension, than of interchange between two separate existences.

These levels were, at the time, almost beyond the range of the author's waking consciousness, but he had just come from Ommen Star Camp and was unusually exalted by the happenings there. Perhaps that is why the angel teacher was able to reach him and to lift him up into his own causal world. (To those readers who are new to Theosophy I may explain that many people believe in the presence of a great World-Teacher in our midst; Camps are held in different parts of the world to enable members to listen to his teachings. The European Camp is held annually in August at Ommen in Holland. The American one at Ojai, California.)

Then began the flow of the angel's teachings. The whole conception of the *Brotherhood of Angels and of Men* entered the author's mind. The great possibilities for human welfare contained in the idea were envisaged. Memories of that coöperation as it occurred in earlier civilizations, and glimpses of the future coordination of the activities of the angelic and human hierarchies, were obtained.

On every possible occasion during the following years the same lovely valley and the same hillside were visited. The author's facility of comprehension seemed to increase under the stimulus of the angel's power and quickening influence there. This culminated during the writing of the third book, *The Angelic Hosts*, and the receipt of the teaching describing the fire aspect of the solar system and the great solar gods of fire.

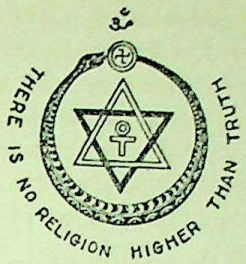
The most recently received teachings deal with the dawn of our solar system's life, of its slow progress towards maturity; tell of the primordial fire and fire-mist from which the present planets were evolved under the influence of the solar gods of fire. The first appearance of life is portrayed. The work of the angelic hierarchy, of the World-Mother, of the building order of the angelic hosts, and finally the appearance and exaltation of man, are described. This book will be called *The Supreme Splendor*, and the title refers not only to the subject of the book but also to the fact that in the writing of it the angelic ministering reached its greatest height, and some fragment of the splendor of the Supreme was revealed to the author's mind.

Such, then, is the "Vale of Peace," in Gloucestershire, England, and such, briefly told, is the story of its especial interest and appeal. Many who have visited there have become conscious of the angelic presences. Many who have sought refuge and health in its green and quiet woods have become refreshed and have felt their life renewed.

The accompanying photograph perhaps will serve to convey something of its beauty to those who have not had the happiness of paying a visit to this lovely and unspoiled English vale.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



The Theosophical Symbol

It may interest deeply the new members of the Theosophical Society who have not read *The Mahatma Letters*, and some of the older members, too, to learn what the Master K. H. and H. P. B. have said about the symbol that was drawn for it by H. P. B.

One wonders how many members who have heard the meaning, even think of it when they look at the symbol. Many wear it, yet when asked cannot explain it. Symbols have little power if not understood. Someone else may magnetize them and the power may "work" to a considerable degree; but they usually picturize certain Truths, and if these are not understood by the possessor of the symbol, the bridge from the mind to the *purpose*, the wisdom in the higher realms, cannot make a proper contact across that bridge to the personality.

It is not superstition to possess or to use a symbol for a legitimate purpose any more than it is superstition to wear a white garment to let the healing power of the ultra-violet light into the body to conduce to its health. One simply wears the white garment of a certain texture, understanding the "meaning" of ultra-violet rays and their power to augment the life-giving invisible forces of the body. The mind, the interest, and the body in the white garment, make the completion of the bridge for the health-giving invisible rays to penetrate and act.

The ultra-violet rays would act partially on the body (physical plane) without the interest (related to the emotional plane) and the understanding (the mental plane). But it is known that when all three are active, and the will directs the process, the healing powers of the rays is increased materially.

So it is with a symbol, especially the T. S. symbol: when the interest and understanding of it react to the attention upon it, it will soon become the bridge of the consciousness *without* to the potencies of the divine consciousness *within*, and be health to the soul as the ultra-violet rays are health to the body.

So it is well to realize that one way of bridging through to the *Source* of the T. S. Symbol is to meditate upon it with attention, interest, analysis, and realization.

To do so, let us learn how the Master K. H. explains the symbol:

"Does your brother Theosophist know the meaning of the white and black interlaced triangles of the Society's seal that it has also adopted? Shall I explain? The double triangle viewed by the Jewish Kabalists as Solomon's Seal, is, as many of you doubtless know, the *Sri-antara* of the archaic Aryan Temple, the 'mystery of Mysteries,' a geometrical synthesis of the whole occult doctrine. The two interlaced triangles are the *Buddhangums* of Creation. They contain the 'squaring of the circle,' the 'philosophical Stone,' the great problems of Life and Death, and—the Mystery of Evil.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"The *chela* who can explain this sign from every one of its aspects—*is virtually an adept.* How is it then that the only one among you who has come so near to unravelling the mystery is also the only one who got none of her ideas from books. Unconsciously she gives out—to him who has the key—the first syllable of the *Ineffable name!*

"Of course you know that the double triangle—the *Satkiri Chakram* of Vishnu—or the six-pointed star, is the perfect seven. In all the old Sanskrit works—*Vedic* and *Tantrik*—you find the number 6 mentioned more often than 7—this last figure, the central point being implied, for it is the germ of the six and their matrix.

"It is then thus—the central point standing for seventh, and the circle, the *Mahakasha*—endless space—for the seventh Universal Principle. In one sense, both are viewed as *Avalokitesvara,* for they are respectively the Macrocosm and the microcosm.

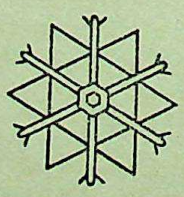
"The interlaced triangles—the upper pointing one—is Wisdom Concealed, and the downward pointing one—Wisdom *Revealed* (in the phenomenal world). The circle indicates the bounding, circumscribing quality of the *All,* the Universal Principle which, from any given point expands so as to embrace all things, while embodying the potentiality of every action in the Cosmos.

"As the point then is the center round which the circle is traced—they are identical and *one,* and though from the standpoint of *Maya* and *Avidya*—(illusion and ignorance)—one is separated from the other by the manifested triangle, the three sides of which represent the three *gunas*—finite attributes.

"In symbology the central point is *Jivatma* (the 7th principle), and hence *Avalokitesvara,* the *Kwan-Shai-yin,* the manifested 'Voice' (or *Logos*), the germ point of manifested activity; hence—in the phraseology of the Christian Kabalists, 'the Son of the Father and Mother,' and agreeably to ours—'the Self manifested in Self'—*Yih-Sin,* the 'one form of existence,' the child of *Dharmakaya* (the universally diffused Essence), both male and female. *Parabrahm* or *'Adi-Buddha'* while acting through that germ-point outwardly as an active force, reacts from the circumference inwardly as the Supreme but latent Potency.

"The double triangles symbolize the Great Passive and the Great Active; the male and female; *Purusha* and *Prakriti.* Each triangle is a Trinity because presenting a triple aspect. The white represents in its straight lines: *Gnanam*—(Knowledge); *Gnata*—(the Knower); and *Gnayam*—(that which is known). The black—form, color, and substance, also the *creative, preservative,* and *destructive* forces, and are mutually correlating, etc., etc."

With reference to this same symbol, H. P. B. adds that the double triangle means the junction and blending together of pure matter and spirit; the Ankh (the central figure of the seal) symbolizes the descent into manifestation of the divine principle which created human beings and stepped them from the infinite life into the finite life; that the divine Monad has voluntarily exiled itself to descend for incarnating purposes to a lower plane and thus transform the animal of clay into an immortal God; and that the Sanscrit figure surmounting the symbol is the Sacred Name of the Supreme, the AUM.



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Type-Problems of The Personality

By MARIE R. HOTCHENER

S YOUR personality a problem to you? Are you sometimes ashamed of its vagaries? Have you often been discouraged in your efforts to resurrect and reëducate the disturbing elements of your subconscious? If so, perhaps one of the fundamental reasons is that you have not looked long, deep, and analytically into the "mirror of yourself" and discovered to which one of the three general types of human beings you belong.

Another reason may be that you are in the habit of thinking (and most people are) that you are an entirely different individual from everybody else. In this you are much mistaken. In fact, in very many respects you are like millions of others, with the same peculiarities of action, the same mysterious emotions, the same automatic habit-patterns of mind. And if you would allow the discoveries of modern neurologists, psychopathologists, and psychologists to captivate your attention, engage your interest, and appeal to your common sense and reason, you might be better able to observe, segregate, classify, and understand the obstreperous elements of your behavior.

What these scientists have done, and done in an exceedingly exact and profoundly interesting manner, is to demonstrate the similarities and dissimilarities of the types of human nature, into which most persons may be placed according to their temperaments. These painstaking, erudite psychologists accomplished this difficult task by concentrating upon and studying in hospitals, clinics, homes, schools, and universities the behavioristic phenomena alone of thousands upon thousands of people, young and old, in all parts of the world. Their peculiar actions, their emotional complexes, their mental aberrations, were subjects of profound study for many long years. Then after segregating, classifying, and comparing the mass of data obtained they found there emerged three distinct temperamental types.

▲ ▲ ▲

TYPES IN THE OCCULT HIERARCHY

Before considering the details of the evolution of this fascinating science, let us remind ourselves of the teachings of the Ancient Wisdom about human types. It tells us that in the earlier stages of evolution there were seven distinct cosmic Rays into which humanity was classified according to temperament. Seven were necessary at that time because of the very complex nature of the development needed for it. But as evolution proceeded, and greater perfection was attained, even though the seven Rays were still operative with a mighty Chohan as the head of each, they are now gradually merging into three.

The Heads of these three are the Lord of the World, the power Ray; the Lord Buddha, the wisdom Ray; the Maha Chohan, the akashic or activity

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ray. The last has the remaining four Rays also under His charge, even though under Him are five Chohans, each in charge of one of the five. These three are the Mighty Triangle, the officials beyond the fields of our evolution —the great Trinity, and Their powers are reflected here as Will, Wisdom, and Activity.

It is only through objectivizing and reflecting the qualities of the Mighty Triangle that each person may attain perfection. But unfortunately, in spite of the splendor and significance of these teachings of the Ancient Wisdom, many students of Theosophy have, generally speaking, failed to gain any but the vaguest comprehension of them, or to realize that these Great Ones of the Occult Hierarchy are each a *particular type*. Perhaps this lack of comprehension and realization may be owing to the profundity of the subject; yet none other has greater possibilities of practical suggestions, more important bearing on spiritual progress, or is more fruitful of beneficial results.

Therefore, the conviction that the study of human types (if presented first from the mundane, scientific point of view) helps certain students to realize the truth and importance of the ancient teachings, has been impressed upon me since my article on human types, published a few months ago. Since that time very many requests have come from Theosophists and others asking for more help in this important matter of classifying themselves according to their temperaments.

I have determined, therefore, not only to give more details, but also to include a short history of the scientific and psychological development of the subject; for there are many students to whom the scientific approach seems more appealing and helpful than the mere mystical presentation. They desire to classify themselves from the mind to the heart, instead of from the heart to the mind. While it is true that no scientific formulae can explain the science of living, they can present sufficient factual data as a basis for working in consonance with nature's laws according to reason and common sense.

So in this, and in a series of articles, I shall trace briefly the history of the scientific development of the subject of human types, and endeavor to show how it has developed into an applied science; then I shall try to suggest the occult, temperamental factors relating to the elementals of the personality, the three Beings, as Krishnaji calls them, the training of which he said recently was the first step to happiness and liberation.

▲ ▲ ▲

HUMAN TYPES

In this series of brief articles it will not be necessary to relate the history of this subject from the most ancient times. Psychology in the classical Age was considered philosophically and not objectively as at present. Even though the works of the ancients were full of psychology it was not then as now an *applied science*.

It was not until near the end of the last century that this science took definite birth. At that time modern scientists turned their serious attention to the study and classification of human types, and finally named three: *extrovert*, *introvert*, and *ambivert*. We do not find these psychologists trying

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to tell a person how he should act, feel, and think, but by studying the behavior of human beings they were able to map out, to make a graph of what they found, and then to suggest a technique which a person might use as a basis for a proper allocation and development of his special characteristics.

In beginning the study of the recent history of this subject the student might well turn to a little book of about a hundred pages published in London in 1896 by Furneaux Jordan. It was entitled, *Character, as Seen in Body and Parentage.* It is the first modern attempt to classify human beings into three distinct types. He calls one "active," one "reflective," but leaves the third unchristened as to name, describing it as a sort of mixture of the other two. Then he proceeds to develop the first two, and to forget the third so far as any definite classification is concerned.

Some of his classifications verge on personal bias and may somewhat amuse the reader; but considering that he was a pioneer in a new field of only vague theoretical suggestions by other psychologists, one excuses the shortcomings of his report and can discover a firm basis of truth in his classifications. He says:

"There are two generic fundamental biases in character. . . . . Two conspicuous types of character (with a third, an intermediate one) . . . . one in which the tendency to action is extreme and the tendency to reflection slight, and another in which the proneness to reflection greatly predominates and the impulse for action is feebler. Between the two extremes are innumerable gradations; it is sufficient to point only to a third type . . . . in which the powers of reflection and action tend to meet in more or less equal degree. . . . . In an intermediate class may also be placed the characters which tend to eccentricity, or in which other possibly abnormal tendencies predominate over the emotional and non-emotional."

As one completes Jordan's description of the first or *actional* of these two types, one finds that he further designates their *mental* reactions as the "reflective thinking" and the "active thinking." And when considering their *emotional* or affective reactions, he calls the active type the "less impassioned," and the reflective, the "more impassioned."

With this we cannot wholly agree, because each of these types can express a passion, debased or otherwise, with *equal* intensity. A murderer will execute the act according to his peculiar temperament. The active temperament will go about it boldly, and would shoot his victim or plan to blow up the building in which he is, or take other such measures. The more reflective type would plot some secretly devilish, subtle end for his victim, poison, stabbing in the back, and so on.

THE INTROVERT-WOMAN

Jordan selects as an example of his reflective type the *introvert-woman*, and describes her as follows:

"She has quiet manners, and a character not easy to read: she is occasionally critical, even sarcastic, ... but though bad temper is sometimes noticeable, she is neither fitful nor restless, nor captious, nor censorious, nor is she

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

a 'nagging' woman. She diffuses an atmosphere of repose, and unconsciously she comforts and heals, but under the surface, emotions and passions lie dormant. Her emotional nature matures slowly. As she grows older the charm of her character increases. She is 'sympathetic,' i.e. she brings insight and experience to bear on the problems of others. The very worst characters are found among the more impassioned women. They are the cruellest step-mothers. They make the most affectionate wives and mothers, but their passions and emotions are so strong that these frequently hold reason in subjection or carry it away with them. They love too much, but they also hate too much. Jealousy can make wild beasts of them. Step-children, if hated by them, may even be done to death.

"If evil is not in the ascendant, morality itself is associated with deep feeling, and may take a profoundly reasoned and independent course which will not always fit itself to conventional standards. It will not be an imitation or a submission: not a bid for a reward here or hereafter. It is only in intimate relations that the excellences and drawbacks of the impassioned woman are seen. Here she unfolds herself; here are her joys and sorrows . . . . here her faults and weaknesses are seen, perhaps slowness to forgive, implacability, sullenness, anger, jealousy, or even . . . . uncontrolled passions. . . . . She is charmed with the moment . . . . and less apt to think of the comfort and welfare of the absent . . . . she is disposed to forget others and to forget time. If she is affected, her affectation is less an imitation than a pronounced change of manners and speech with changing shades of thought and especially of feeling. . . . . In social life she tends to be the same in all circles. . . . . In both domestic and social life she is as a rule not difficult to please, she spontaneously appreciates, congratulates, and praises. She can soothe the mentally bruised and encourage the unsuccessful. In her there is compassion for all weak things, two-footed or four. . . . . She rises to the high and stoops to the low, she is the sister and playmate of all nature. Her judgment is mild and lenient. When she reads she tries to grasp the inmost thought and deepest feeling of the book; she reads and re-reads the book, marks it freely, and turns down its corners."

It is easy to judge that Jordan has been a bit one-sided in this description and has failed to point out the characteristics of the more perfected examples of this type, or to define the intuitions, intelligent, inner, subconscious factors possible to its expression.

EXTROVERT-WOMAN

The following explanations of the *extrovert-woman* receive the same inconsiderate, one-sided delineation. In fact, his description is somewhat amusing, even though sufficiently suggestive of the true type in other respects:

"She is marked by a certain quickness and opportuneness rather than by persistence or consistency. . . . . Her life is almost wholly occupied with little things. She goes even further than Lord Beaconsfield in the belief that unimportant things are not very unimportant, and important things not very important. She likes to dwell on the way her grandmother did things, and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

how her grandchildren will do them, and on the universal degeneracy of human beings and affairs. Her daily wonder is how things would go if she were not there to look after them. She is frequently invaluable in social movements. She expends her energies in household cleanliness, which is the end and aim of existence to not a few women. Frequently she is 'idea-less, emotionless, restless and spotless.' Her emotional development is usually precocious, and at eighteen she is little less wise than at twenty-eight or forty-eight. Her mental outlook usually lacks range and depth, but it is clear from the first. When intelligent, she is capable of taking a leading position. In society she is kindly, generous, and hospitable. She judges her neighbors and friends, forgetful that she is herself being judged, but she is active in helping them in misfortune. Deep passion is absent in her, love is simply preference, hatred merely dislike, and jealousy only injured pride. Her enthusiasm is not sustained, and she is more alive to the beauty of poetry than she is to its passion and pathos. . . . . Her beliefs and disbeliefs are complete rather than strong. She has no convictions, but she has no misgivings. She does not believe, she adopts; she does not disbelieve, she ignores. She never enquires and never doubts. . . . . In large affairs she defers to authority; in small affairs she *jumps* to conclusions. In the detail of her own little world, whatever is, is wrong; in the larger world outside . . . . whatever is, is right. . . . . She instinctively rebels against carrying the conclusions of reason into practice.

"At home she shows quite a different character from the one seen in society. With her, marriage is much influenced by ambition, love of change, or obedience to well-organized custom, and a desire to be 'settled in life,' or from a sincere wish to enter a greater sphere of usefulness. If her husband belongs to the impassioned type, he will love children more than she does.

"In the domestic circle her least pleasing characteristics are evident. Here she indulges in disconnected, disapproving sunshine through the cloud. The unemotional woman has little or no self-analysis. If she is plainly accused of habitual disapproval she is surprised and offended, and intimates . . . . that she only desires the general good 'but some people do not know what is good for them.' She has one way of doing good to her family, and quite another way where society is concerned. The household must always be . . . . ready for social inspection. Society must be encouraged and propitiated. . . . . Its upper section must be impressed and its lower section kept in order. . . . . Home is her winter, society her summer. If the door but opens and a visitor is announced, the transformation is instant.

"The less emotional woman is by no means given to asceticism; respectability . . . . does not demand it of her. She is fond of movement, recreation, change. . . . . Her busy day may open with a religious service, and close with a comic opera. . . . . She delights . . . . to entertain her friends and to be entertained by them. In society she finds not only her work and her happiness, but her rewards and her consolations. . . . . She believes in society, and society believes in her. Her feelings are little influenced by prejudice, and as a rule she is 'reasonable.' She is very imitative and usually selects

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

good models, but is only dimly conscious of her imitations. The books she reads must deal with life and action."

Dr. Jordan's biased opinions of the active and reflective woman-types recall an incident to my mind. If I remember correctly it was an Englishwoman who visited America carrying several letters of introduction, and on her return home made some critical remarks about the peculiarities of the people she had met. Someone cryptically remarked that there must have been something peculiar also about the letters of introduction.

So also one cannot help but think that Jordan must have had some bitter experiences with the feminine types to whom he was introduced, from whom he drew his conclusions, and we should reserve complete judgment upon his opinions, which may have been more accurate than fortunate.

It is well to remember also that there are very many degrees in the "specific gravity" of character in every type, and that it is exceedingly difficult for the mind, especially in surface judgments and often with strong prejudices, to weigh those many degrees correctly. Just as there are possibilities of the greatest crudeness in each type, there are also the possibilities of the greatest culture. The many varieties and subtleties of temperament must be outwitted by a very calm and keen judgment.

Dr. C. J. Jung, of the University of Zurich, Switzerland, in his book on *Psychological Types*, to whom I am indebted for calling attention to Jordan's book, enters into a very fully detailed consideration of it. He finds much that is interesting and suggestive in the author's conclusions. He agrees fully with the delineation of the woman-extrovert and her critical snap-judgments without much thought in them. He says that it reminds him of a friend's witticism: "Thinking is so difficult—therefore most of us prefer to pass judgments."

Reflective thinking demands time above everything, and it certainly requires much of it in the art of correct judgment.

But let us return for a few moments longer to Jordan's book, for there we find that the *men-types* fare little better than the women-types, but are interesting and suggestive in certain respects.

THE EXTROVERT-MAN

"He is fitful and uncertain in temper and behavior, given . . . . to petulance, fuss, discontent and censoriousness. He makes depreciatory judgments on all and sundry, but is ever well satisfied with himself. His judgment is often at fault and his projects often fail, but he never ceases to place unbounded confidence in both. Sidney Smith, speaking of a conspicuous statesman of his time, said he was ready at any moment to command the Channel Fleet or amputate a limb. . . . . He has an incisive formula for everything that is put before him: . . . . either the thing is not true—or everybody knows it already. . . . . In his sky there is not room for two suns. . . . . If other suns insist on shining, he has a curious sense of martyrdom. . . . .

"He matures early: he is fond of administration, ... and is often an admirable public servant. . . . . At the committee of his charity he is as much interested in the selection of its washerwoman as in the selection of its

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

chairman. In company he is usually alert, to the point, witty, and apt at retort. He resolutely, confidently, and constantly shows himself. Experience helps him and he insists on getting experience. He would rather be the *known* chairman of a committee of three than the *unknown* benefactor of a nation. When he is less gifted he is probably no less self-important. Is he busy? He believes himself to be energetic. Is he loquacious? He believes himself to be eloquent.

"He rarely puts forth new ideas, or opens new paths . . . . but he is quick to follow, to seize, to apply, to carry out. . . . . His natural tendency is to ancient, or least accepted forms of belief and policy. Special circumstances may sometimes lead him to contemplate with admiration the audacity of his own heresy. . . . . Not rarely the less emotional intellect is so lofty and commanding that no disturbing influence can hinder the formation of broad and just views in all the provinces of life. His life is usually characterized by morality, truthfulness, and high principle; but sometimes his desire for immediate effect leads him into difficulties.

"If, in public assembly, adverse fates have given him nothing to do, nothing to propose, or second, or support, or amend, or oppose he will rise and ask for some window to be closed to keep out a draught, or, which is more likely, that one be opened to let in more air; for physiologically, he commonly needs much air as well as much notice. . . . . He is especially prone to do what he is not asked to do. . . . . He constantly believes that the public sees him as he wishes it to see him . . . . a sleepless seeker of the public good. . . . . He puts others in his debt, and he cannot go unrewarded. He may, by well-chosen language, move his audience although he is not moved himself. He is probably quick to understand his time or at least his party . . . . he warns it of impending evil, organizes its forces, deals smartly with its opponents. He is full of projects and bustling activity. Society must be pleased if possible, if it will not be pleased it must be astonished; if it will neither be pleased nor astonished it must be pestered and shocked. He is a saviour by profession and as an acknowledged saviour is not ill pleased with himself. We can of ourselves do nothing right—but we can believe in him, dream of him, thank God for him, and ask him to address us.

"He is unhappy in repose, and rests nowhere long. After a busy day he must have a pungent evening. He is found in the theatre, or concert, or church, or the bazaar, at the dinner, or conversazione or club, or all these, turn and turn about. . . . . If he misses a meeting, a telegram announces a more ostentatious call."

Even with this incomplete description we can discover how the extrovert-type is related temperamentally to objective expression. His consciousness naturally first focuses itself on things outside himself. Not so with the introverted type, according to Jordan:

THE INTROVERT-MAN

"His pleasures do not change from hour to hour, his love of pleasure is of a more genuine nature, and he does not seek it from mere restlessness. If he

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

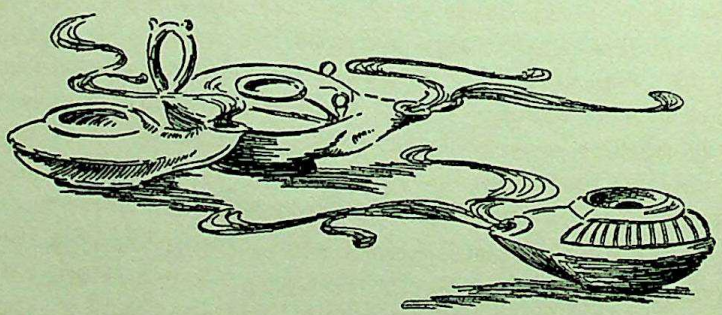
Digitized by Arya Samaj Foundation Chennai and eGangotri

takes part in public work he is probably invited to do so from some special fitness; or it may be that he has at heart some movement . . . . which he wishes to promote. When his work is done he willingly retires. He is able to see what others can do better than he; and he would rather that his cause should prosper in other hands than fail in his own. He has a hearty word of praise for his fellow-workers. Probably he errs in estimating too generously the merits of those around him. . . . . He is never, and indeed cannot be, an habitual scold. Such men develop slowly, are liable to hesitate, never become the leaders of religious movements, are never so supremely confident as to what is error that they burn their neighbors for it; never so confident that they possess infallible truth that, although not wanting in courage, they are prepared to be burnt in its behalf. If they are especially endowed, they will be thrust into the front rank by their environment, while men of the other type place themselves there."

This description sounds too good to be true. Are there such perfect human beings? There may be a few, and it does not require the intuition of a superhuman being to discover that Jordan considers himself of this extremely rare type. How can we expect an equitable judgment where the judge is made a party to it?

It is evident that in this article space will not permit the further consideration of Jordan, Jung, Laird, and other psychologists who have developed this subject to much greater lengths. Their methods of dealing with extroverts, introverts, and ambiverts (the last being a more fully developed type of the qualities of the other two) are being introduced into schools and universities.

When all these types are studied in the light of occultism many of the uncertainties of self-analysis will disappear, the procedure of self-discipline will become more definite, and the majority of the problems of the personality will be more easily solved. We shall continue the subject next month.



CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

President Hoover and Child Welfare

Reported to *The Theosophist* by George Shibley, Director of the Research Institute, Washington, D. C. (The details of this Child-Welfare work could doubtless be applied with advantage in every country of the world.)

ON THE theory that the children of the nation are its most precious possession, deserving the best attention that intelligence, science, research and administration can bring to them, President Hoover early, in his administration, started a movement intended to bring together at some time in the future at a National Conference on Child Health and Protection the best thought of his time and an orderly array of all available information bearing on their well-being. It is said that the subject nearer to the heart of the President than any other is the study of the child, to the end that every agency, national or local, having to do with its well-being should be given every possible aid.

It is probable that no man has ever lived who has had more vivid and more world-wide experiences than has President Hoover in ministering to the needs of children in the mass. When he undertook to ration Belgium the millions of its children were his constant care. When he came home to America and assumed responsibility for Food Administration his task reached into the kitchen of every family and the welfare of its children had to be considered. When the war was over and famine swooped down upon Russia, Poland, and other lands of eastern Europe, it fell to Hoover to carry relief. Starving children were the major concern, and millions live today who but for him would have perished. Later when the Mississippi went out of control it was Hoover who so handled the situation that the refugee children were fitter when they returned to their homes than they had been before the flood came.

When Herbert Hoover closed his work overseas, the greatest humanitarian work of all ages, he brought home with him the best machine for organized charity ever built. It was made up of the men and women who had done such noble work in devastated Europe and who had spent with complete efficiency $700,000,000, contributed by our people in saving the children who were the only hope of a new Europe. "How," asked Mr. Hoover, "can the experience of these trained workers better be turned to account than by organizing in our own country a national movement for Child Health and through it using the lessons of our European work in building a finer citizenship for ourselves?"

So the American Child Health Association was organized, with Herbert Hoover as its President. It was while occupying this post that he wrote his Child's Bill of Rights which, translated into many languages, has found its way all around the world. This is what it said:

"The ideal to which we should strive is that there shall be no child in America:

"That has not been born under proper conditions;

"That does not live in hygienic surroundings;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"That ever suffers undernourishment;

"That does not have prompt and efficient medical attention and inspection;

"That does not receive primary instruction in the elements of hygiene and good health;

"That has not the complete birthright of a sound mind in a sound body;

"That has not the encouragement to express in fullest measure the spirit within, which is the final endowment of every human being."

After all of this, what could have been more natural, when he became President, than that his mind should have turned to the youth of the nation which he headed. Proceeding as does an engineer, he wanted the facts. He would make a searching survey. So, early in his administration, he picked from the outstanding men and women, official and unofficial, those who were recognized leaders in this field, twenty-seven individuals whom he asked to become members of a Planning Committee to build up the greater organization which would make sweeping studies in advance of the calling of the great Conference.

At the first meeting of the Planning Committee, called at the White House, the President addressed it as follows:

"Through Secretary Wilbur and Secretary Davis I have invited you here as the nuclei of a Planning Committee to inaugurate a most important movement to the Nation as a whole. That is, that we should take national stock of the progress and present situation in the health and protection of childhood; that out of this investigation we should also develop common-sense plans for the further advancement in these directions.

"I have suggested that in order that these investigations and recommendations may be brought about in the most effective manner, a number of committees should be organized to cover different phases of the subject, embracing the leadership in thought and knowledge of these subjects throughout the nation; that after these investigations have been carried forward and conclusions reached by these committees, then we should call a White House Conference of public officials, associations, and others interested in these questions, to consider the recommendations. Further, that such of the policies that may be adopted by that conference should be followed up by definite organization throughout the country.

"We realize that major progress in this direction must be made by voluntary action and by activities of local government. The federal government has some important functions to perform in these particulars, all of which will need to be considered, but we may save years in national progress if we can secure some measure of unity as to view and unity as to program, more especially as these views and programs are to be based on searching examination of fact and experience.

"Generous means have been provided to enable you to carry forward this task without difficulty, and I wish to assure you of the complete support of the Executive.

"I need not urge upon you the fundamental importance of this undertaking. The greatest asset of a race is its children, that their bodily strength and development should prepare them to receive the heritage which each generation must bequeath to the next. These questions have the widest of social importance that reaches to the roots of democracy itself. By the safeguard of health and protection

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of childhood we further contribute to that equality of opportunity which is the unique basis of American civilization."

Under the guidance of its Chairman and its Director, this Planning Committee spent months in building up the personnel of the various working units. The whole problem of child health and protection, it found, divided itself into four sections:

Section One: *Medical Service*, which is to be headed by Dr. Samuel McG. Hamill, of Philadelphia, eminent authority on child health and former president of the American Pediatric Society. His work in turn has been divided into three sub-sections: *Prenatal and Maternal Care, Medical Care of Children*, and *Growth and Development*. Each of these committees will be made up of a score of specialists selected from the best material in the Nation. Thus is this phase of the problem so organized that it may be handled thoroughly and dependably.

Section Two: *Public Health Service and Administration*. Surgeon-General Hugh S. Cumming, head of the Federal Public Health Service, will himself preside over this section. It also has been divided into three sub-sections: *Public Health Organization, Communicable Disease Control*, and *Milk Production and Control*.

Section Three: *Education and Training*. Thus is it shown that the study is to be much broader than merely one of health, as we ordinarily think of it. This section is to be headed by Dr. F. J. Kelly, President of the University of Idaho. His section has been divided into six sub-sections. They are *The Family, Parent Education, Infant and Pre-School Child, School Child, Vocational Guidance*, and *Child Labor*.

Section Four is to be devoted to the *Handicapped Child*, considering prevention, maintenance, and protection. At its head is C. C. Carstens, Director of the Child Welfare League of America. His work has been divided into four sub-sections. They are *State and Local Organizations for the Handicapped—Public and Private; Study of the Physically and Mentally Handicapped; Study of Delinquency*; and *The Dependent Child*.

The personnel of the many *sub-sections* was built up. Each constituted a committee made of individuals chosen from the best material in the nation. Leadership in given fields was the only consideration in making appointments. Politics, naturally, could not be considered. Neither does the choice of one man set him out as the superior of another. There are plenty of individuals not on these committees who are in every way equal to those who are on them.

Each of these sub-sections has been concentrating on its special problems. Each of these problems is of an importance that would have been worthy of a series of National conferences. All of them taken together make up a study of this subject of such sweeping scope as has never before been made in all the world. The aggregate of experts engaged on the study is about 500. The time they are given to finish it is, roughly, a year.

It should not be forgotten that all of this work is preliminary. Its purpose is merely to compile the facts for the coming big Conference and to make recommendations. The final meeting to which all of this is to lead is to be known as *The White House Conference on Child Health and Protection*. When it meets and considers the work of a year on the part of these many committees, a further

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

program will be outlined. At this time, when the work has just begun, no one can even surmise the outcome.

The expedition, however, is on its way. Though sponsored by the President it is not a governmental undertaking. The eminent authorities who lend such value to the studies contribute their services. There are, however, many expenses incidental to so large an undertaking. The President has received private contributions amounting to $500,000 to cover all such expenses.

The recent White House Conference on Child Health and Protection was the third of a series of past conferences called by other Presidents to consider the problems of the child. The first of these was called by President Roosevelt in 1909 primarily to consider the care of the dependent child. The year following this conference the Children's Bureau was organized and a new department of our Government was established for promoting the welfare of the child.

President Wilson in 1919 directed the Children's Bureau to organize a second conference. In the last year of the war it seemed desirable to take stock of the *quality* of our children. And so, stimulated by the enthusiasm of those stirring days and by the interest crystallized into definite action by the results of physical examinations of the youth called to the service, the Children's Bureau set to work to make this appraisal. In a single year, in coöperation with many other agencies, *six million children* were examined and their health status recorded. The data so obtained was available for the 1919 conference which, before its close, recommended standard procedure for the consideration of such subjects as maternity and infancy, child health, dependency, and delinquency.

Ten years have passed since then. The country is no longer suffering the effects of post-war conditions. It has enjoyed a decade of unparalleled prosperity. The current belief is our children have profited even more greatly than our adult population as a result of that prosperity. It is believed they live under better home conditions; that they are better nourished; that the schools in which they are educated are better equipped and supervised. But it is not known whether these beliefs rest on *sound facts* or are largely developed out of the desire that our children should have all the things which will make them finer citizens in the years ahead.

So these facts are to be studied, and departments of work and research organized in the manner indicated. Under the direction of President Hoover, and with the assistance of the classified Committees and experts, the results are bound to be of inestimable value to the nation's children.

▲ ▲ ▲

Theosophists, especially those interested in child-welfare and social service, should try to get into touch with the leaders of the sections described and offer their services in this important work. For, important as this work is, it is even more important that there should be instilled in the minds of educational authorities wherever possible the conception of the child as a divine ego evolving through the three modes of the personality: the physical, emotional, and mental. Only thus can the child be helped to grow into an adulthood of understanding and coöperation with the progressive elements of an intelligent and useful career.

Asst. Ed.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Voice of the World

By JOHN BURTON

THE Voice of the World
Chants the eternal song
Of Life and Freedom,
As the wind bends the stately pines
On the dreaming mountain . . . .

O Changeful murmur
Of an ageless theme . . . .

O Tranquil motion
Whelming all joys and woes,
All loves and hates,
All gain and loss,
In the one everlasting freedom . . . .

O Breeze,
Thou wanderer of known and unknown ways
To the world's ending
And to the skies beyond,
Where Life's great ocean
Floods the starry ways . . . .

'Tis you who are my loves
Who are my Love . . . .

To you I give my only adoration . . . .
From you I take my only praise and crown . . . .
Praise of a simple lover's peace,
Crown of undying happiness . . . .

Yours is the voice, the song,
Hand, action, goal,
Hallowing all my days
With the rose spreading light
Of Dawn.

Thou art Myself
Thou free eternal Lover . . . .
Thy chanting voice,
Thy freshness
None can chain . . . .

Thine are the million ways
That lead forever
Adown the paths of worlds,
Through hearts of all Thy children,
To Thyself again.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Theosophists, To Arms!

By HENRY HOTCHENER

THIS appeal may sound strange, but there is a more urgent call to battle destructive forces today than if every nation in the world were actually at war and we were all at the age of the young soldier called to fight. That is where we *should* find ourselves, clothed in our spiritual armor, answering to the inner word of command that is ringing through the world.

What is the vision before us as thus we find ourselves in the Kali-yuga, equipped to battle? That vision encompasses a battlefield that covers every isle, every continent, every country, every state, every hamlet, every home—a battlefield in the consciousness of the world. We must march in unison, we must take aim simultaneously, we must fire at the command of the divine King!

Before us are enmassed our foes, the minds of men that are determined to continue the "risks of war." *We* are to fight in the army that is determined to establish the "risks of peace." Between us and our foes there are deep trenches, alas! many of them, winding in all directions, burrowed in the lower mental strata of the everywhere, trenches that we must cross!

These trenches were dug by the centuries of evolutionary thought, evolutionary emotions, and evolutionary actions, constructed for, in, and since the wars of the past, and these trenches are deeper, broader, and infinitely more dangerous to scale, to go over the top of, because they rest in the infinitudes of all national thought.

We must stand ready and equipped, as Arjuna stood before the hosts of his opposing brethren, but not hesitant as he was through lack of understanding the vital need, the urge, to crush the foes of a world's benign purpose.

What, then, is the urge necessary to a proper understanding, a proper enthusiasm, a proper action, on the part of a soldier equipped to fight the world's wrongs, yet hesitant to advance? It is *conviction* resting on the realization of the impelling necessities of a world civilization.

Theosophists, are *your* convictions clear, do you realize deeply enough the urgency of the world crisis, do you understand all that you have learned about the effectiveness of thought when projected by a powerful ideal rooted in an irresistible determination to assist in carrying forward the world purpose?

What is the world purpose? It is to end the possibility of war, to establish a permanent unity among nations—a United States of the World—resting in the security of a Universal Brotherhood of Peace.

This purpose is focusing itself upon January 21st, at the Armament Reduction Conference in London, where the world's great statesmen are meeting to bring about a better freedom and understanding among nations, so that the opposing armies, navies, and airvies will never again be used for war, nor

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

trenches of hostility ever again be dug to devastate the fields and peaceful habitations of men.

In order to mass our thought to battle consistently and purposefully, and to fix it understandingly upon that Conference so as to lend it our determined support, let us review the disturbing elements that threaten war today, elements that the Conference will need to face and harmonize.

PRESENT-DAY DANGERS OF WAR

Let us seriously face the fact that the world in general, and Europe and Asia in particular, is in some respects closer to war than it was early in 1914, and that immediate mental and physical action is needed in order to prevent an even greater catastrophe.

"Never, perhaps, in the course of history, have the dangers of war been so great as today," says Gustave Le Bon, in the Paris *Les Annales*. "The Balkan countries continue to threaten each other; Italy and Poland lay claim to provinces which Germany and Austria also claim; Russia devotes a large part of her resources to armaments, more and more menacing to her neighbors."

Russia's leader, Joseph Stalin, successor of Lenin, is reported recently to have said that a world revolution is near, and that Russia is prepared to take her part in it. Who knows but that such a revolution might start in India, if not in China or Japan? On this subject, Dr. Arthur J. Brown, secretary of the Presbyterian Board of Missions, has recently said:

"Five revolutions are impinging at one time upon the swarming masses of Asia, any one of which is in itself sufficient to upset a civilization. Vast social, intellectual, religious, political, and industrial upheavals, which the Western World met over a period of 600 years, are being let loose on China, Japan, and India in the space of one generation. The chaos of a mighty world is rounding into form. The birthplace of mankind is awakening to the tempo of modern life."

As for India, Dr. Brown's statement is reinforced by that of Dr. Annie Besant, whose intelligence and more than thirty years of residence there make her the best informed authority on the deeper currents moving within that country. She and Ghandi have issued a solemn warning that unless Great Britain very soon fulfills the promise to grant India Home Rule within the Empire, as she has granted it to the other dominions, the seething discontent may get beyond control and possibly cause a war of color that may prove the most dire calamity that humanity has ever experienced. Let us hope that Britain and India may in some friendly fashion avert this menace.

But the imminent danger of war is openly recognized by other world authorities. Here are Premier Mussolini's words to the Italian parliament:

"The newspapers every day record the building of submarines, cruisers, and other instruments of peace and war. The number of guns and bayonets is constantly growing. We must have no illusions about the existing political conditions of Europe."

Lest the placid and optimistic reader should regard any of these statements as exaggerated, let him hearken also to recent well-considered words by President Hoover, one of the leading champions of world peace today:

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"The men under arms, including active reserves in the world, are almost 30,000,000, or *nearly* 10,000,000 *more than before the great war.* . . . . Aircraft and other instruments of destruction are far more potent than they were even in the great war.

"There are fears, distrusts, and smoldering injuries among nations which are the tinder of war. Nor does a single quarter of a century during all the ages of human experience warrant the assumption that war will not occur again. . . . .

"We must realize that there are many unsolved problems of boundaries between nations. There are peoples aspiring to a greater measure of self-government. There are the fears of invasion and domination bequeathed to all humanity from its former wars. There are the host of age-old controversies whose spectres haunt the world, which at any time may touch the springs of fear and ill will."

How terribly potent are the new instruments of destruction may be realized by the opinion recently given before the British Parliament by Lord Halsburg, who was director of bombardment operations during the war. He said that a fleet of airplanes carrying 40 tons of bombs of diphenylcyanoarsine, a gas with an arsenic base, could completely destroy the population of London in a few hours.

Ominous as the world situation seems, its gravity is increased because there is as yet no adequate means for checking such tendencies towards war at their present stage.

THE LONDON CONFERENCE

Fortunately, however, Premier MacDonald and President Hoover have arranged the London Conference of the five great powers, Great Britain, France, Italy, Japan, and the United States. It may prove such a means, for they realize the present warlike tendencies. But how will they remove them? As we draw a mental picture of the delegates convening there, what are, in brief, the major problems that will confront them? How far are they apt to agree or to disagree?

What about Great Britain and America? Premier MacDonald has promised that there shall be a parity of fleets, category by category. This will satisfy America, but will the British government ratify his promise and thus relinquish their ancient position as "mistress of the seas?"

What about France? It is reported that she will not consent to reduce her submarine strength or her auxiliary ships, and that she will insist that the question of standing armies must be settled along with navies. This involves the menace of Russia, and may cause additional complications and delays.

What about Italy? She is expected to side with France in refusing to reduce her submarine strength because of defense of a long coast line. With Mussolini so aggressive, this may also block the purpose of the Conference. On the other hand, just as in the great war Italy changed her mind and threw her strength on the side of the powers that she thought would be best for her interests, so at the Conference she may see the wisdom of abandoning France and of supporting Great Britain and America, who favor reduction all around.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

What about Japan? She also wants to retain her submarine strength, and furthermore asks an increase in auxiliary craft over the ratio allotted to her at the Washington Conference. But could Great Britain and America reduce their fleets in the Pacific while Japan increased hers? Another knotty problem.

As some of these nations have clashed sharply at recent conferences, there seems no doubt that the conflicting points of view may at first create strong vortices of dissention, especially because the whole emotional atmosphere of the world is at present charged with those feelings.

Those vortices will be used by the powers of darkness who are always working for separateness and whose purpose is to wreck the Conference in its first and most difficult stages.

OUR OPPORTUNITY

It is because of this danger that we Theosophists should realize our direct relationship to the Conference. Fixing our mental bayonets and marking well our target, we should advance in mass formation, thinking, determining, demanding a unified Conference and a Universal Brotherhood of Peace.

Especially should our meditated thought thus be directed on our national representatives at the opening day of the Conference, January 21st; and it has been suggested that Theosophists (and other sympathizers also) in all parts of the world should pause for a few moments at high noon to unify themselves with the great purpose of Peace that is being impressed on the world by the Higher Powers.

This is divine magic, and if we use it we shall be channels for the strength of these great Hosts of Heaven who are providing our spiritual ammunition in this mighty battle against the hosts of Hades. Then shall we go over the top to victory, because over and above the whole world there is this supreme purpose of peace among men.

Above all, we must not allow our determination to be weakened by fears, for therein lies a danger. We must not allow our determination to be weakened by the fear that there is but one man—Premier MacDonald—who will stand in the midst of that Conference pre-eminently the representative of the MacDonald-Hoover purpose of peace, as opposed to war.

For while in the physical sense he may seem to stand almost alone, in the spiritual sense he is surrounded by all the world forces of unity, progression, and constructive evolution. These beneficent forces, uniting with us, are concentrating their pressure upon him and upon those convening there who will assist him.

The world consciousness in the past has been so unknowing, so unrealizing, so divided, that until now the channels for the prevention of war have been inadequate. We have now the opportunity to increase them, and for that we must determine to battle.

All we need is to awake, to hear the reveille, and in the morning of this new day to march forward, confident and well equipped, into the future of that great struggle for peace, the victory of which is in the balance and only the divine King knows the victor.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

RELIGION

Liberalizing Christianity

By AVA BOMAN

A GREAT many of us are still rebelling against an orthodoxy that no longer exists. We continue to quote a God of vengeance and the Day of Judgment and hell as typical follies of the great religion into which we Occidentals were born.

As a matter of fact, this hell, this vengeance, this spurious salvation, now exists only in the ranks of the Fundamentalists. And Fundamentalism is rapidly coming to be a sect by itself. On the other side of the line of demarcation are the Modernists, or "Intellectual" Christians. Throughout the entire realm of "Modernist Christianity" there is a seething, surging, liberalizing movement of the spirit. The ministers reflect it, the laymen express it, the new unity movements and new religions seek to interpret it.

Three years ago Bishop Fiske of the Central Diocese of New York wrote, "We are trying to live in the light of modern knowledge, we are trying to disentangle religion from antiquated ideas, and that is surprising people."

The Rev. Herbert Parrish, of New Jersey, shortly after, said, "In recent years intellectual religious men have come to think of religious knowledge as being in the same category with all other knowledge, a matter of progress."

Dr. Preston Bradley, of the People's Church of Chicago, in a recent sermon, said in proof of such progress: "The real concept of immortality is the evolutionary concept, the recognition of this life as *one* part of the great school of experience." And this also: "There is an evolution of personality as well as an evolution of matter."

Turning to the laity, probably no finer spokesman will be found than Mr. Hanford Henderson, of South Carolina, whose article in *Harpers*, "A Modern Christian Speaks," contains these encouraging statements: "Today the Christian is first of all a World Religionist. He accepts quite literally the pronouncement of the Bhagavad Gita, 'All roads lead unto me.' The modern Christian is a conscious evolutionist. Salvation through spiritual insight and growth is his concern, not the ready made schemes of salvation which man once offered to God. I myself believe that He (Christ) belonged to a higher order of beings, a god, and that His incarnation on earth was *entirely voluntary* and for a purpose."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In view of these and other such statements, must we not recognize new influences at work in the religious field? There are many such. A few are particularly worthy of consideration.

Psychology, the youngest of the sciences, is most certainly one of the contributing factors. Psychology's recognition of the subconscious—*un*conscious—mind and its relation to the conscious, parallels remarkably the relation between the ego and the personality, and is a definite contribution to religious thought. Its arguments with orthodoxy are healthful, as are all such challenges. And when behavioristic psychology would have us the victim of our unconscious and our ductless glands, on the assumption that "goodness is victorious vitality and badness is defeated vitality," it is good to hear modern religionists retort that the personality *has* a freedom of choice in the selection of influences with which it shall feed its unconscious, its soul, its ego.

Behaviorism has to be reckoned with. Despite its pioneering limitations of fatalism, the Freudian sex idea, and its egocentric weakness, it has taught the world that there is a science of the emotions. It has shown that the philosophic and religious training of the ages in emotional control is scientifically right.

Psychology and Comparative Religion are two of the prominent courses of study at all colleges today. Possibly they are the sources of much thinking that is loosely termed atheism among our youth. This is largely exaggeration. Losing faith in an anthropomorphic god is not necessarily atheism. Most young people enter college with little more religious training than the "Sunday School," which is naturally literal and hardly built to withstand the tests of two such courses of study. If we go to the young people themselves, we find some answers that surprise us.

Professor Joshi, a Hindu, occupies the chair of Comparative Religion at Dartmouth College. Last April, there appeared in the *Literary Digest* a series of paragraphs selected from the writing of his pupils. The nearest approach to atheism was in the idea that God is synonymous with the laws of nature. Some recognized so much good in each religion that they were averse to labeling themselves. Two had definitely been won to Buddhism. Two declared *Karma*, The Law of Compensation, to be the only reasonable explanation of life.

An instructor in one of our middle western colleges, Avis Carlson, advances the interesting theory that beauty is the god of youth—that it is more important to him that a thing or an act shall be beautiful than that it shall be right or "good."

In an article of hers entitled "Religion and Beauty," from *Harpers*, she quotes some of her pupils as making these comments upon their religious experience; we select three:

"What? Go to church when there are woods within walking distance? I am too anxious to *feel* God to do that."

"I've been bothered because I feel the same when I pray as when I hear a really good violinist. In both experiences I simply melt out into infinite power and beauty."

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"Music or a great sunset is accompanied by a sense of incoming aud outgoing love that is like prayer, only more so."

Is it not a perfectly natural sequence that these three elements—intelligence in religion, an understanding of psychology, and a new type of youthful outlook—should fuse into one thing, a new moving force that is creating new movements and new religions? All this, of course, breathed upon by the great unseen spiritual forces that are playing upon the world today.

The most recent new, liberalizing religion to appear upon our horizon is that of "Humanism." Walter Lippman is its chief spokesman by virtue of his recent book, *A Preface to Morals*. He says therein: "The Fundamentalist has a firm foundation for his ethics. The only difficulty is that intelligent people are not Fundamentalists." He urges youth back to a "high religion," not unlike the "matured personality" of the psychologists, a high religion which yet recognizes no anthropomorphic God.

One can hardly hope to improve upon Dr. Harry Emerson Fosdick's analysis of this late religious departure, Humanism, it is so searching, analytic, and yet so sympathetic. Writing under the title "Religion Without God?" which is his description in three words of Humanism, he makes these comments:

"Its appearance now is no accident. It focuses a large amount of modern thought.

"The Humanists are too intelligent to be materialists, but they are plainly non-spiritual, non-psychical, and impersonal.

"Instead of being crushed by the idea of a ruthless, neutral reality, the Humanist feels liberated and challenged to play the man, and, if there be no other life, 'Pitch this one high'!" And he arrives at the conclusion in which we can heartily concur:

"I should venture to be sure that no theory which represents the universe as *pushed up* from below by its own component energy-units, without *pull* akin to intelligent purpose to supply pattern, can ever permanently hold the philosophic field."

The Humanists, for themselves, are joyously accepting the challenge of their own hypothesis that they, and not a remote God, are responsible for the world and its success. The First Humanist Society of New York has been organized and launched by Dr. Charles Francis Potter, formerly a Universalist minister. The *Literary Digest* gives the basic ideas of his Society:

"We have two hundred or more denominations—and now Humanism, a creedless cult, or liberal philosophy, to describe it in some fashion, is given to New York and points south and west by Dr. Charles Francis Potter, who, before he settled down in his present spiritual habitation, housed his soul, successively, we are told, in the Baptist, Unitarian, and Universalist faiths. He was most recently pastor of the Universalist Church of the Divine Paternity, New York. That church refused to entertain his liberal doctrines, we read, and he resigned last spring to found 'a new faith for a new age.' He has obtained considerable notice in the press for his faith in himself and the success which has so far attended it, and due mention was made of the intro-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ductory service of the First Humanist Society of New York. Other units have been established.

"The new philosophy has cut loose from all the ancient moorings, and knows neither heaven nor hell. The chief differences between it and the old, as explained by Dr. Potter, are:

Old—The chief end of man is to glorify God.

New—The chief end of man is to improve himself, both as an individual and as a race.

Old—Man is inherently evil and a worm of the dust.

New—Man is inherently good and of infinite possibilities.

Old—Man should submit to the will of God.

New—Man should not submit to injustice or suffering without protest, and should endeavor to remove its causes.

Old—The truth is to be found in one religion only.

New—There are truths in all religions and outside of religions.

Old—God created the world and man.

New—The world and man evolved.

Old—The ideas of sin, salvation, redemption, prayer, worship, are important.

New—Those ideas are unimportant in religion.

Old—Salvation comes from outside of man.

New—Improvement comes from within. No man or God can 'save' another man.

Old—Hell is a place of eternal torment for the wicked.

New—Suffering is the natural result of breaking the laws of right living.

Old—Heaven is the place where good people go when they die.

New—Doing right brings its own satisfaction.

"Dr. Potter envisages a religion without prayers, without creeds, baptism, or clergy; which offers lectures instead of formal sermons, which will create its own hymns and revise the traditional marriage ceremony. 'Obey' will be stricken from the wedding vows, and 'the bride will not be given away, because women are properties in their own rights.' Prayers will not be used, 'as they are inconsistent with the Humanistic conception of religion. Prayers are in essence the begging of favors, material or spiritual, from a monarchic deity. The classical prayer consists of the ascription of praise to put God in a good humor; then of thanksgiving to show that you appreciate favors, and then of petition.' The society will not object to divorce, but will seek to reduce the number of separations by urging better preparation for marriage. Leaders or officers of Humanism will not be called ministers, bishops or priests. 'These names,' says Dr. Potter, 'have rather unpleasant connotations and seem to Humanists to belong to a previous type of civilization.' Rather there will be leaders of meditation, music, education, and other subjects, although in a small society the leaders may be combined in one person. In short, 'the task before Humanism is to release man's soul from bondage to the fear of God. The fear of God is not the beginning of wisdom, it is fre-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

quently the end of it. Souls have been warped and stunted by the inhibitory fear complex and deity obsession.' "

Surely the Theosophist can find little to quarrel with in these professions of belief, beyond their insufficiency. In discovering the divinity of man, they have lost the divinity of the universe. The first is their glory. The second is their limitation. It is merely a transitional religion, but it is a salutary one, a big step forward from orthodoxy.

The necessity for new religions or for restatement of the old is felt by many types of advanced people. The effect of that is already evident in several new denominations. Aldous Huxley, grandson of Thomas Huxley, undertakes to discuss the type of new religion which will eventually emerge in the western world. He asks the question, "One God or Many?" and answers it in this fashion: "Since life is diverse, the new religion will have to have many Gods. Many; but since the individual man is a unity in his own multiplicity, also one; it will have to be all, in a word, that human life actually is."

It is interesting to compare that with the view of J. J. van der Leeuw, the Theosophical lecturer and author, expressed in a different way in *The Conquest of Illusion*. "The absolute is one and many simultaneously, it is the infinitude of fractions, as well as the unity of which all fractions are part."

With such gropings and searchings in evidence throughout the world of religious thought we can safely dismiss from our concern antiquated notions about Christianity; we can almost see the future in the present.

Perhaps it is unfortunate that the Theosophical Society is not more recognized as being in the front ranks of this line of liberal religious transition, more recognized and influential. Perhaps it does not matter, not matter because we seek results, not glory. Let us say that our Society has been the power house, our writers and lecturers the transmission lines, and new movements the engines for which the power was generated.

After all, the power is ours, not with which to spread a new *dogma*, but since Theosophy is the essence of all religions, to broadcast a new spiritual vigor in all forms of religions in the search after Truth. It is ours to rejoice in assisting the expanding consciousness of humanity and in the great liberalizing discussions which are coming forth from that expansion.

Possibly they are the fruits of our past fifty years of existence and work. What of the fifty years of the future? This is the question that will keep us at once humble and alert. What of the fifty years ahead of us?

▲ ▲ ▲

Brotherhood

O Brother Man, fold to thy heart thy brother; where pity dwells, the peace of God is there; to worship rightly is to love each other, each smile a hymn, each kindly deed a prayer.—*Whittier.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SCIENCE NOTES

By HERBERT RADCLIFFE

IN SUCCESSIVE steps of modern science it is brought nearer to the teachings of the Ancient Wisdom. This is so, whether it is in the domain of the most physical of sciences—chemistry or physics—or in the most superphysical, psychology.

Many have been the explicit corroborations of Theosophy, especially in the last quarter of a century. Mr. Marquess many years ago chronicled some of them in his interesting book, *Scientific Corroborations of Theosophy*, and more modern instances have been mentioned by Theosophists in other books, as well as in the recent pages of this magazine, by our learned contributor, Mr. Sutcliffe, and others.

The older students who have proved some of the Theosophical truths for themselves (especially those pertaining to character building) by the scientific method, that is by personal experiment and verification, are perhaps unsurprised and not specially interested when new proofs of scientific *rapprochement* to Theosophy are reported: they rather expect them.

But the younger student who sometimes wonders if the rigorous Theosophical curriculum will really bring him the inner peace and exaltation that the Ancient Wisdom promises, may perhaps be encouraged when he learns that the brilliant scientists of this age are gradually verifying some of the occult teachings. If every-day science verifies the *physical* truths of Theosophy, then it is reasonable enough that his own efforts may establish the *superphysical* ones; and so he will continue his work, which sometimes is pretty difficult.

EARTH'S "PROTECTING AWNING"

Therefore it is a pleasure to chronicle the very recent investigations by that brilliant physicist, Dr. R. A. Millikan, Nobel prize winner, in his report to the National Academy of Sciences in America.

Dr. Millikan explained that there is a process of creation constantly under way in the spaces between the stars, and that there is a protective area, or "awning" of atmosphere that shields the earth from the intensely powerful radiation proceeding from those spaces. The nuclei of atoms, which absorb a considerable portion of the cosmic rays, are an important factor in creating this protective area.

If one might venture to translate this learned statement into simpler terms, perhaps it would be correct to say that the too-powerful cosmic rays are "stepped down" as they pass through the earth's atmosphere, so as to be

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

suitable for the particular work they have to do on our earth.

Now, just about 40 years ago, in that great opus, *The Secret Doctrine*, Madame Blavatsky wrote:

"Our globe has its own special laboratory on the far-off outskirts of its atmosphere, crossing which, every atom and molecule changes and differentiates from its primordial nature."

We leave it to the judgment of the reader if Dr. Millikan's statement is not a pretty direct corroboration of Madame Blavatsky's, and we are grateful to him for his years of intelligent and painstaking research which have brought him to this brilliant conclusion.

A DYNAMIC UNIVERSE

Not so long ago, Dr. Millikan in summarizing the changes that have taken place in the viewpoint of science in the last generation, said:

There has been "revealed a dynamic in place of a static universe—a universe living, changing, evolving continuously, even in its chemical elements."

These are almost the words of *The Secret Doctrine*, which declares: ". . . there is no rest or cessation of motion in Nature . . . the change of substance going hand in hand with that of form. . . . The Secret Doctrine teaches the progressive development of everything, world as well as atoms: and this stupendous development has neither conceivable beginning nor imaginable end."

Does not Dr. Millikan's statement seem to be in entire harmony with the Theosophic one?

HYDROGEN THEORY UPSET

The most spectacular recent achievement in chemistry is the upsetting of the hydrogen theory by the German chemist, Bonhoeffer. As all readers know, hydrogen has been presented to students for a century as one of the indivisible elements. But Bonhoeffer, in the presence of the American Chemical Society, has proved it to be a mixture of *two kinds* of hydrogen, of different melting and boiling points, different heat conductivities, and different spectra. Hydrogen, instead of being an indivisible unit, becomes a demonstrable mixture, and it now serves as the first experimental proof of the new wave-mechanics theory of atomic structure which is expected to do to chemistry what the Einstein theory did to physics.

What actually *is* hydrogen? What if this mixture is further broken up? What is the atom, and what is behind it?

In giving some idea of what the Ancient Wisdom says on these subjects, we must remember that science has recently demonstrated that all atoms are finally resolvable into points and fields of negative and positive electricity; in other words, matter becomes analyzed away into electricity as a result of facts disclosed by researches into the radioactive elements. So it will be apposite to refer to a few quotations from *The Secret Doctrine* on electricity, as well as on atoms in general, hydrogen, elements, etc.:

THE ATOM: "No atom is ever 'created,' for the atoms are eternal within the bosom of the One Atom—'the Atom of Atoms'—the material causative

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

womb of the World. Matter and Spirit are eternally one. . . . What is called 'energy' or 'force' can never be 'energy' alone; for it is the Substance of the World, its Soul, in conjunction with Time. The three (substance, energy, time) are the trinity in one, the all-potential Unity which acts as three distinct things on the (physical) plane."

HYDROGEN: "Hydrogen is *gas* only on our terrestrial plane. It is very nearly allied to Protyle, the basic or primordial source of all elements. It is the father and generator, or rather the basis of both Air and Water, and is 'fire, air, and water,' in fact: *one* under three aspects. In the world of manifestation, or Matter, it is the objective symbol and the material emanation from the subjective and purely spiritual entitative Being in the region of Noumena. . . .

"We would call Hydrogen (and Oxygen), which—in the pre-geological and even pre-genetic ages—instills the fire of life into the 'Mother' by incubation, the *spirit*, the *noumenon*, of that which becomes in its grossest form Oxygen, and Hydrogen, and Nitrogen, on Earth—Nitrogen being of no divine origin, but merely an earth-born cement for uniting other gases and fluids, and serving as a sponge to carry in itself the Breath of Life, pure air. Before these gases and fluids become what they are in *our* atmosphere, they are interstellar Ether; still earlier and on a *deeper* plane—something else, and so on *ad infinitum*."

A more recent statement by an occultist is as follows:

Oxygen, Hydrogen, and Nitrogen, are the three Aspects of the One Primordial or Protyle Atom. Oxygen is positive or creative, Hydrogen is negative or receptive, and Nitrogen is the cementive or unifying relationship between the two others. It is only when this Primordial or Parent Atom is required to precipitate, create, or form any of the other chemical elements or combinations—one or another of these three aspects (as the case may require) comes into manifestation or expression as Oxygen, Hydrogen, or Nitrogen. But these three-in-one are the basis of the whole range of chemical elements.

ELEMENTS: Madame Blavatsky said that the following was very close to the truth of the occult doctrine: it was included by Professor William Crookes, in 1886, in his address to the Chemical Section of the British Association, of which he was President:

"We cannot, indeed, venture to assert positively that our so-called elements have been evolved from one primordial matter; but we may contend that the balance of evidence, I think, fairly weighs in favor of this speculation."

In *The Secret Doctrine* she says this of the elements (and please once more bear in mind that this work was published 40 years ago, in 1888): "Though no element present on our earth could ever possibly be found wanting in the Sun, there are many others there which have either not reached, or not yet been discovered on our globe. . . . Occult Science adds that not one of the elements regarded as such by chemistry really deserves the name."

Bonhoeffer's researches have certainly shown this to be true of Hydrogen, and the electronic theory of the atom has practically done the same for all other elements.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ELECTRICITY: Much of what Madame Blavatsky wrote of electricity is so interwoven with complicated and profound references to occult and abstract themes that it is impossible to dissociate it from its involved text. But here are a few sentences:

"The Sun is the store-house of Vital Force, which is the Noumenon of Electricity. . . .

"The Primordial Electric Entity—for the Eastern Occultists insist that Electricity is an Entity—electrifies into life, and separates primordial stuff or pregenetic matter into atoms, themselves the source of all life and consciousness."

▲ ▲ ▲

Do not these extracts give an interesting clue as to the superphysical direction in which the researches of science are apt to lead? The writer has, at least, found them exceedingly interesting and suggestive.

Of course it must be borne in mind that the verbiage is very different from the verbiage of science today, for in those days the present terms of science did not exist. But the *ideas* in *The Secret Doctrine* are the expressions of truth, of reality, and we think that the earnest seeker who turns to it (as we are confident more than one scientist has done) will find a flood of light on his problems.

The Theosophist holds out his hand in gratitude to the eager scientist, for both are doing their best to serve their fellow-men and to bring them into a more intelligent comprehension of the universe in which they live.

While this article has referred only to a few of the recent discoveries and tendencies of physical science, it must not be thought that *The Secret Doctrine* does not also illuminate the problems of sciences dealing with the emotions (such as Psychoanalysis), and with the mind (Psychology).

On the contrary, its revelations in those departments are even more fascinating and helpful.

Slander

One should ever be prepared to recognize and confess one's faults, to rather sin through exaggerated praise than through too little appreciation of one's neighbor's efforts. Never to backbite or slander another person; always to say openly and direct to his face anything you have against him; never to make yourself the echo of anything you may hear against another, nor harbor revenge against those who happen to injure you. . . . You have no right to believe in evil until you get *undeniable* proof of the correctness of the statement. . . . True or false, no accusation against another person should ever be spread abroad. If true, the fault hurts no one but the sinner; then leave him to his *Karma*. If false, you will have avoided adding to the injustice in the world. Therefore keep silent about such things with everyone not directly concerned.—*H. P. Blavatsky.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE REALM OF ART

Art in Theosophical Activities

(Published at the request of Margaret E. Cousins, B. Mus.)

On August 29th, the closing day of the Theosophical Society's World Congress in Chicago, a group of artists and art-lovers present at the Congress met for an informal discussion of ways and means by which the Arts might be given greater prominence in Theosophical activities. The meeting was unanimous as to the necessity for the definite recognition of Art in the Objects of the Theosophical Society. It discussed how beauty might be promoted in Lodge premises, and in the artistic choice and decoration of public halls taken for Federation and Convention purposes; how members of the Society could encourage national crafts in their dress and environment; how music should best be employed in arranging programmes of Theosophical functions; how the mutual appreciation of the arts in all countries should be developed as a fundamental factor in building world-peace. The meeting also considered methods for encouraging original art-creation among members and sympathisers of The Theosophical Society, and formulated work that might be set on foot to ensure the maximum of beauty through art and art-crafts at all Theosophical gatherings and particularly at the next World Congress. The group formulated the results of its discussion in the following Resolutions:

1. That this meeting of artists and art-lovers present at the World Congress of the Theosophical Society in Chicago, 1929, is of opinion that the present statement of the second Object of the Society is incomplete in its omission of any mention of the arts: that the arts are as necessary for study as religion, philosophy, and science; that the omission overlooks the vitally important work which Theosophy can do, and has to some extent been doing, in elevating and purifying the arts, and in helping world-peace by their comparative study; that, therefore, the General Council of The Theosophical Society be earnestly requested to amend the statement of the second Object by inserting the word "art" after the word "religion,"—the word "art" being taken to include all forms of art, plastic, pictorial, rhythmical, musical, literary, and all art-crafts.

2. That an Art Committee should be an integral part of the organization of the next World Congress, and a similar committee for all Conventions, Federations, and large Theosophical gatherings; the committee to form the coördinating centre of sub-committees for special departments such as decoration, programme, music, drama, art-exhibition, etc., in order to preserve unity of design in the whole.

3. That the exposition and presentation of art should be a more prominent feature in Theosophical magazines and lodge programmes.

4. That in all publications connected with Theosophical activities beauty and distinction should be aimed at in format, printing, binding, and illustration.

5. That steps be taken to compile a directory of executive artists in all the arts and art-crafts in the lodges of each National Section, and of professional artists in sympathy with the Theosophical movement.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

6. That lodges, singly or in groups, in order to encourage creative art, should hold periodical exhibitions and performances of original work by members of the Society, and from such exhibitions and performances make recommendations of works of special merit for similar functions in National Conventions of the Theosophical Society; from which conventions further selections should be made for an International Exhibition of Arts and Crafts at the next World Congress.

7. That members of the Theosophical Society should specially interest themselves in the encouragement of indigenous arts and art-crafts, and promote comparative exposition and appreciation of the arts of other countries as a means to international peace through sympathetic cultural understanding.

8. That Theosophists should exert their influence towards the bringing of greater beauty into educational and public life by using or making occasions for stressing the utility of beauty in schools, hospitals, town planning, industrial concerns, etc.

9. That for special Theosophical events professional musicians should, where possible, be engaged, in order that the best artists should be brought into touch with Theosophy and that the Theosophical Society may thus artistically be the gainer.

10. That Mrs. Margaret Cousins, Adyar, Madras, India, be appointed Liaison Officer for the promotion of the work involved in the above Resolutions; and that Mrs. C. Shillard Smith, Edgewater Park, N. J., be appointed Correspondent for the United States of America.

In pursuance of the above Resolutions, Mrs. Cousins invites the prompt and hearty coöperation of artists and art-lovers in the Theosophical Society the world over in the carrying out of as many of the recommendations as they can, and in the periodical reporting of work done.

▲ ▲ ▲

Ojai

By CATHERINE GARDNER

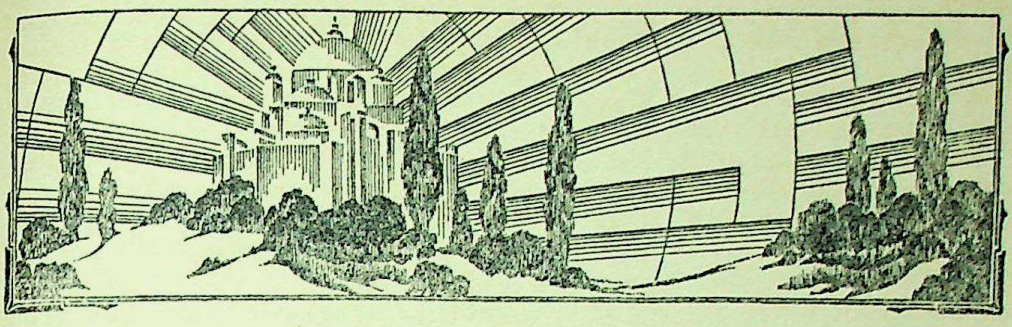
SWEET valley, lovely paradise of earth—
From out the brooding circle of thine hills
A living peace shines forth to bless the world.

In thee I hear a voice of prophecy—
"Behold, the former things are passed away,
And all things are made new, and God shall wipe
The tears away from those sad eyes that weep."

In thee the world's great age begins to be—
The faint dawning of that promised time
When God shall walk with man, His kingdom come.
Past, present, future here encircled lie.
Here is the vision, here the Eternal now.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Out of the Everywhere

M. R. H.

NOTES FROM DR. BESANT'S WORLD CONGRESS ADDRESS

(The full report of her address will be found in the printed booklet *The World Congress*, published at Wheaton, Ill.)

We are here for a very special purpose, to build for the future, to look forward to the work of the Society in years to come.

One great part of our work has been done by our glorious founder, Madame Blavatsky, the great Messenger of the White Lodge, who came to the world to destroy some of the mistaken work done by the purely materialistic scientists of the last century.

Our work is to clear away the rubbish of the forms that are dead and therefore have no use, and to help pour out Life so as to aid its expression in new forms.

That is the meaning of the present visit of the World-Teacher to our world. Destruction must precede construction, for the new building cannot be erected on the rubbish left over from the past. It must be erected on truth, on freedom, on the responsibility of the individual, for, as Krishnaji has truly said, when you solve the problem of the individual you solve the problem of the world.

I think our objective during the next seven years before another World Congress will be held is to work in the outer world and to help every movement that is aiming at the freedom of the individual.

Our distinctions of Rounds and Races do not much concern the outer world. The technical language that refers to these specialized subjects is quite rightly called the "jargon" of Theosophy, for jargon simply means the technical language of any particular science or philosophy, and in this case it is accurately used.

Having laid the foundation of the knowledge of Theosophical truths, the truths in various departments of knowledge, our business now is to apply that knowledge to our lives. I do not mean only to our individual lives. Some of us have tried to do that. I mean to national life as well, to public life, to all the affairs which build up the greater humanity.

America as a younger nation should be in the forefront of this progress, and help the world to a new civilization. The truths essential for the building of that civilization are gradually unfolding themselves in the teachings of our Krishnaji, for that is his work.

Krishnaji must first clear away the rubbish. He cannot build unless there is a foundation fit to build upon. Our business is not to cling to outworn forms, and also not to destroy forms which express life. Krishnaji speaks in a very sweeping way about forms. That does not do harm to people who understand

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the uses for which forms are intended, but it *is* difficult for people who use forms because they are accustomed to the forms but who do not understand the life in them.

All of those outworn forms ought to go, and the new life must find its own new forms of expression. As to the dead forms that do not express life, the sooner they get smashed into bits the better for everybody, and if we cannot stand it, then we have got to lie down!

Don't be cripples; stand up without crutches! But my point is that if people can't walk because their legs are so weak, then they had better use crutches until they can walk, and I am a crutch-builder. Only that is not Krishnaji's job.

What Krishnaji brings to us is Life, and unless you want new Life you will never understand Krishnaji. He is calling on you to open your hearts to Life, and to live that Life. He is pouring out Life all around him and all over the world. Our business is to open our hearts, because the Life only knocks at the door, it does not break it down.

Krishnaji will say many things you do not understand. He would not be much good if he did not. He has to lay the foundations of a new civilization that is going to last through centuries and millennia. The world has to grow into it, to fill out the thoughts when it knows how to turn them into practical use. Why should Krishnaji take the trouble to come into our world and live amongst us if no change is to be made in the world during his visit?

If you are still wondering as to what exactly you think Krishnaji is, stop thinking about it. Just listen to him, and try to open your hearts to his Life. Then you will know much more than by quarrelling about the mechanism of his message.

Remember those words of his, that to solve the problem of the individual is to solve the problem of the world. Set to work and break your own bonds asunder and let the Life within you express itself. That's your job. When we break our personal bonds the world's bonds are broken, because the world is made up of individuals. That is the pith of Krishnaji's message. Be free, break the shackles around you. Be yourself, for yourself is the God within you. Let that thought express itself; then the world will be changed.

All of you who wish to help will work on those lines, but remember to keep your freedom. Point out the errors that any one of us makes, and don't argue about authorities. Don't say, "This is true because Dr. Besant says so or Bishop Leadbeater says so." Listen to what we say about it, take only what you yourself can grasp, but don't try to force your own opinion on other people. We are teaching only a fragment, and we are not professing that we have the whole truth. We have still a great deal to learn.

It is now our duty as Theosophists to live the life and help the world. Let Theosophy guide your lives. Let us help all organizations working for the human good, and try to Theosophize without being offensive. People want us when they find us useful.

If every Lodge is a place where the neighborhood workers can go to find help and encouragement, then the Lodges are doing their duty, and the Society will also be fulfilling its duty. Throw away all fear or doubt and remember that the Divine Wisdom which we call Theosophy is the cornerstone of the religions of the future. Its work is not over, it is only beginning. Be then among the pioneers, and you will fulfil your duty to the world

Krishnaji is bigger than we are. We may not understand those who are bigger than ourselves, but we can accept the truth they bring, and suspend our judgment where we cannot understand them. Don't quarrel over exactly what Krishnaji is, whether the whole of the World-Teacher is embodied in him or only a fragment, and if a fragment, how much. You will not be any nearer to the truth after your quarrels are exhausted.

Take him as he is, and take from him all you can. He is calling out to you. Open your hearts to his Life. Let the Life flow into you. Take what you can

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

understand, and accept it. When you can't judge, don't form an opinion. Wait. Many of you are worrying and while you are worrying your judgment is blurred. Keep the peace within you as well as spreading it outside. The perfect poise is where Krishnaji is. He says that reason and love perfectly balanced with each other form peace.

Let us readjust ourselves to Life. In these days it is a difficult task because the changes are so rapid. The great Teachers instead of talking about karma, now talk about readjustment. Readjustment means adapting yourself to another point of view. That is the wise attitude.

It all comes back to one phrase: Love is the fulfilling of the Law. You may sum up Krishnaji's teaching in the two words, Be kind. Be kind to each other. If that is done by every one of us, there will be more peace. Let us go out into the world and be kind to every one we meet, and then the individual kindness will create the world kindness and world peace.

▲ ▲ ▲

THE THEOSOPHIST AT HOME

Mr. and Mrs. Hotchener invited about four hundred Theosophists to come to their home on New Year's day to share in a celebration of the publication of *The Theosophist* in America. There was a charming programme of reconsecration and devotion to the Great Ones, and to Dr. Besant and our other revered Leaders whose pictures were prominently placed and garlanded. Each visitor had the pleasure of placing one copy of the new January issue of the magazine in an envelope addressed to a subscriber, then stamping and closing it. Seldom has so much enthusiasm been shown on so historic an occasion, and there was rejoicing that more than six hundred new American subscriptions had come in as the Season's Greetings to Dr. Besant.

▲ ▲ ▲

AN EPOCHAL BOOK

As we go to press we have received an epochal book for review that is creating a profound sensation in the world of science. It is entitled *The Universe Around Us*, and is by Sir James Jeans. It is so startling that were it not for the erudition of the writer, and his reputation as one of the greatest living scientists, one would be inclined to doubt the truth of what is recorded in his book.

We have not time nor space this month to review at length this deeply interesting book, but shall do so soon. It confirms Professor Millikan's discoveries of cosmic rays that are bombarding our earth; and Professor Jeans says that they break up millions of atoms in our bodies every second!

As we know that the forces of the earth are constantly being "speeded up," we are inclined to wonder how long we can hold out against the barrage, and to question that if so many are being broken up each second, where the millions of new ones come from! Fortunately our staggering wits can take refuge in the good law that action and reaction are equal and opposite. The old statement that the constituents of our bodies are changed completely during a seven years' process would seem also to be "speeded up" to mean seven seconds!

Occultly speaking, it is hypothetically possible that this bombardment and breaking up of the old atoms of the body and replacing them with new ones is the basis of the mysterious, effective forces of mental healing. It seems logical to conclude that this may be true. If a disease is severe, more or less chronic, the new atoms or rays meet the contagion and succumb to the disease, especially if the mental attitude is negative, non-resistant. Not so if the mind is expressing the opposite attitude. Faith exalts the feelings and leads the intent to a positive expression. And since the atoms of the mental realm are so much more subtle, so much more intense, so much more powerfully penetrative than those of the physical realm, a powerful will and intent can unify themselves with these bom-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

barding, cosmic atoms, and not only resist contagion but dissipate, break up, and rout the diseased ones, and substitute health. A continued faith, a continued will and intent to express health, will keep the avenues of the physical consciousness open to receive and conserve these health-giving potencies of divine Life.

These potencies of the cosmic realm not only react to the will and intent when directed to the diseases of the physical body, but to those of the emotional and lower mental bodies as well. All that is needed is sufficient faith and belief added to the will and constructive imagination; then results are bound to accrue.

▲ ▲ ▲

CLEMENCEAU'S MEMORIES

A friend has sent in some interesting ideas about the late Georges Clemenceau:

In the death of Clemenceau, France has lost one of her most valiant defenders and incisive statesmen. But some of the ideals which animated him will live on by virtue of the detailed exposition he has given them in his two large volumes, *In the Evening of My Thought*, which was published just before his death.

What will specially interest Theosophists is Clemenceau's recognition of the tenderness and beauty of the life and teachings of the Buddha. Charles Johnson, in a review in *The New York Times*, says in commenting on this:

"Much more distinctive is his acknowledgment that the deeper Indian wisdom of the Upanishads and the Buddha's teaching anticipated by millenniums some of the surest conclusions of contemporary science, including the nebular hypothesis of men like Eddington and Jeans, with the vast periods of time now seen to be involved in the history of the worlds and life."

Students of occultism and believers in reincarnation will wonder from what previous life Clemenceau brought over some of his peculiar ideas and attitudes. Whence, for example, did he derive his wish to have his body buried in an upright posture? So far as our knowledge goes, this is unique in modern times and Clemenceau was too original a man to want it just because his father did.

Whence, also, did he derive his distinctive attitude towards his fellows? He said, not long before his death, "I do not dislike men; neither do I like them." One would have thought, that admiring the Buddha as he did, his attitude might have been more strongly colored by the Blessed One's loving and tolerant example.

However, he could not have received his appellation "The Tiger," if he had not been so fierce in his human attitudes. Of course, an imaginative reincarnationist might suggest that Clemenceau was in his last life one of the Moguls or other oriental potentates who was perhaps too ruthless in his methods of conquest, a reflex of which was his aggressive personality in this life. Why, in that former life, could he not have contacted the Buddha in person, and then have brought over in his permanent mental atom that Teacher's gentle attributes, which would and perhaps did soften the sterner tendencies in his character?

The vividly marked traits of so unique a personality as Clemenceau will just naturally set any thoughtful student of reincarnation thinking of their possible origin.

▲ ▲ ▲

CAPITAL PUNISHMENT SHOULD BE ABOLISHED

Eight reasons for abolishing it, based on the British leaflet by E. Roy Clavert:

Because it is not a deterrent. If it were, murder would have increased in the countries which have already abolished the death penalty. In most of these countries murder has decreased. In no abolition country has there been an increase.

Because it is irrevocable. There have been proven cases of conviction of innocent men.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Because juries more and more refuse to convict in first-degree murder cases. Society is endangered by allowing the guilty to go free. In places which have abolished capital punishment there is a higher percentage of convictions, trials are speedier, and cost less.

Because capital punishment is an advertisement of murder. Newspapers give wide publicity to morbid or dramatic details of executions. The effect on many is demoralizing.

Because it inflicts shame and suffering on the innocent relatives of the condemned, without alleviating the suffering of the victim's friends. A second death cannot undo the first.

Because it is demoralizing to prison officials and prison inmates. A large majority of the prison wardens and all modern penologists and psychiatrists deplore the effect of capital punishment.

Because our belief in the sanctity of human life should forbid the country to imitate the murderer. "The business of the modern community is to reform the offender."

Because the following states in America have already abolished capital punishment: Maine, Rhode Island, Michigan, Kansas, Wisconsin, North and South Dakota, Minnesota. The following countries have abolished capital punishment: In Europe—Austria, Belgium, Denmark, Finland, Holland, Italy, Lithuania, Norway, Portugal, Roumania, Sweden, Switzerland (15 cantons), Germany (5 states and the free city of Hamburg). In Australia—Queensland. In South America—Argentine, Brazil, Ecuador, Peru, Uruguay, Venezuela. In Central America—Columbia, Honduras, Costa Rica. In Mexico—Campeche, Yucatan, and Pueblo.

▲ ▲ ▲

THE EXTENDED SENSES

It is gratifying to learn how close psychopathologists, scientists, and others who have so long scorned any philosophy or theories that bordered on the superphysical, are drawing to some of the verities of Theosophy. It has always maintained that a person is possessor of only a very small proportion of the powers of the senses. H. P. B. has told us that each sense is sevenfold, and, if I remember rightly, that only one "sub-fold" is fully developed with each race. According to that, we should be developing the fifth layer or fold of all the senses. And if these developments overflow the bounds of normal race development, the *extended "vision"* or compass of the Fifth Race in all the sentient faculties should be approaching the early development of the sixth sub-layer.

We learn that the physiologists and psychologists are now deeply interested in what they call "synesthesia." They describe "smelling by the ear and tasting by the eye" by this polite epithet, and would not for the world use any term so occult as "sixth-sense."

Such phenomena they have only now discovered to be of things "quite new," when they are quite commonplace to the occultist.

A scientist in the *American Weekly* in awe and wonder describes instances where smell provokes the sensation of sound, where color produces taste, and where hearing registers the proper color on the mind—a sort of "double crossing" in the brain-associations. This writer gives some interesting instances:

"A radio listener in Paris recently presented French radio engineers with a puzzling problem. When he listened to the church service broadcast from the Cathedral of Notre Dame, this listener said he also smelled the smoke of the candles in the church. Was it possible, he asked, that smell sensations might be picked up accidentally by the microphone?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"Radio engineers thought not, but were undecided about the real explanation. Certainly nothing of the character of a smell can possibly be sent out, everybody agreed, over radio waves.

"Fortunately for the candle-smelling Parisian, psychologists came to his rescue. He was a victim of a curious mental abnormality called 'synesthesia,' or the mixing of sensations. These instances are most likely to occur in people above the average in mental powers, education, and culture.

"In the Parisian case the listener got his hearing sensations mixed in his brain as they came in. Some of the nerve impulses leaked across the brain to affect the center for smells. That the listener seemed to smell burning candles is explained by past association.

"In the records of laboratories of psychology are accounts of individuals whose taste sensations got mixed with sounds or with sensations of color; of individuals whose smell sensations called up colors or scenes; of still other persons whom sounds made to feel pain, or whom pain made to hear imaginary sounds. Apparently nearly every possible mixture of one sense with the other has been detected in at least one abnormal individual.

"Some such mixtures are familiar. Taste sensations, for example, are not infrequently produced by the sight of food. The fact that the body feels the taste impulses unconsciously, is indicated by the common observation that sight of food often 'makes one's mouth water.'

"Another instance is the fact, well known to musicians, that sight of objects possessing strong taste may interfere with the position of the mouth muscles. A cornet player for example, may be broken up completely in a solo on his instrument if he chances to see a person in the audience sucking a lemon. The automatic reaction to the acid lemon juice, produced by mere sight of the fruit, draws the cornetist's mouth into a shape which makes production of a good tone all but impossible.

"By far the commonest of these abnormalities are color sensations, called into being by ideas of other kinds. 'Color-hearing' is one of the commonest cases; a condition in which the hearing of some sound always calls up in a person's mind the sensation of a definite color.

"Dr. Ponder, Dr. D. F. Fraser-Harris, of London, and other experts, located many other cases. Something like 12 percent of the average population possesses. Dr. Ponder believes, traces of this color-hearing power. It belongs, he suspects,

▲ ▲ ▲

The World-Wide Prayer

MR. AND MRS. GEORGE WELCH

May peace return among men,
Coöperation unite them,
Friendship bind them,
Self-control strengthen them,
Love rule them,
Justice prevail among them,
Righteousness exalt them,
Service ennoble them,
Brotherhood enfold them,
The past be forgiven them,
The future be sanctified for them.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Photograph of Madame Blavatsky

The photograph of Madame Blavatsky at the front of this issue is a reproduction of a portrait painted many years ago by Gutzon Borglum, at the time when his father was President of the Theosophical Lodge in Omaha, Nebraska.

When his father requested the portrait he first carefully prepared himself psychologically by reading and studying the teachings of H. P. B., and then secluded himself completely for three whole days: the splendid portrait is the result.

Gutzon Borglum is now a renowned artist-sculptor. His bust of Lincoln is in the capitol at Washington, and also a life-size statue of this martyred President in the public square at Newark. In the same city is a large bronze memorial of World War heroes. Many other works of art are attributable to his genius.

Members who desire a copy of the portrait colored can secure it by communicating with Dr. John Ingelman, 2154 Beachwood Drive, Hollywood, California. Through his efforts and those of Mrs. May S. Rogers, who solicited the aid of their friends, members of the T. S., the original painting has been purchased as a gift to Dr. Besant. They are communicating with her, asking her permission to hang it in the Library at Krotona, Ojai, California.

▲ ▲ ▲

THE THEOSOPHIST

Subscribe Now!

PARTIAL CONTENTS OF FUTURE ISSUES

From Peace to Power ..... By Dr. Annie Besant
Answers to Questions ..... By Bishop Leadbeater
Reflections on Self Reliance ..... By Dr. Arundale
Magnetic Astronomy and Astrophysics ..... By G. E. Sutcliffe
Mystical Russia ..... By Dr. A. Kamensky
Teaching a Child Theosophy ..... By Mary Gray
The Work Ahead ..... By Max Wardall
What is Life? ..... By M. E. Pannebaker
Buddhist Nuns of Thibet ..... By Major Fletcher
Theosophy: Man's Synthesized Knowledge ..... By George H. Shibley
Analysis of Human Types ..... By Marie R. Hotchener
The Greatness of Life ..... By Ernest Wood
Col. Olcott's Nilgiri Home, "Gulistan" ..... By Mary Neff
Publicity and Ethics ..... By Robert R. Logan
Measuring Intelligence ..... By Julia K. Sommers, M. A.
A Pilgrimage in the Himalayas ..... By Margaret E. Cousins, B. Mus.
A Page from the Past ..... By E. Bennett
Out of the Mire ..... By A. Zuber, M. D.
Occultism of Wall Street ..... By F. Milton Willis
A Vision of Australia ..... By A Dreamer
Ancient Hindu Conception of Law ..... By V. Srinivasarow, B. A., B. L.
Theosophy and Krishnaji ..... By Herbert Radcliffe

Rates: $3.50 in U. S. A.; $4.00 in other countries
Kindly send all subscriptions and make checks payable to

The Theosophist

Hollywood, California.

6137 Temple Hill Drive

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Theosophy and The Theosophical Society

THE THEOSOPHICAL SOCIETY was formed in New York City by Helena Petrovna Blavatsky and Henry Steel Olcott, November 17, 1875, at the instigation of the Masters of Wisdom of the Great White Lodge. It was incorporated at Madras, India, April 3, 1905.

The Society is an absolutely unsectarian body of seekers after Truth, striving to serve humanity along ethical lines and determined to check materialism by substituting spiritual culture.

The three Objects of the Society are:

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
2. To encourage the study of comparative religion, philosophy, and science.
3. To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is a world-wide body, with International Headquarters at Adyar, Madras, India. It comprises forty-six National Societies, each usually having at least one Lodge in its principal cities. Forty-one of these Sections have their National magazine, printed in their own language. Inquirers are invited to address the General Secretary of their own country, whose name appears on the rear cover of this magazine.

The literature of Theosophy is now voluminous, the principal writers being H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, C. Jinarajadasa, G. S. Arundale, A. P. Sinnett, and others. Every public library worthy of the name contains Theosophical books.

Agreement with the first Object of the Society is the only condition necessary for membership, except the minor technicalities that are usual to such organizations.

The Society is composed of thousands of members belonging to any religion in the world or to none. They are united by approval of the above objects, by their aim to remove antagonisms of whatever nature, by their wish to draw together men of good will irrespective of their personal opinions, and by their desire to study the Ancient Wisdom in order to apply it in their daily life and share the results of their studies with others.

Their bond of union is not in any sense the profession of a common *sectarian* belief, but a common search and aspiration for freedom of thought wherever found. They hold that Truth should be sought by study of the Ancient Wisdom, by reflection, meditation, and intuitive perception, by purity of life, and by devotion to high ideals motivated by the purpose of service to humanity.

Theosophists regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

remove ignorance, not to punish it. They see every expression of human knowledge and aspiration, whether through religion or otherwise, as a part of the Divine Wisdom, and prefer understanding to condemnation, and good example to proselytism. Peace and Fellowship are their watchwords, as Truth and Service are their aim.

THEOSOPHY is the essence of all Truth and is the basis of all philosophies, sciences, religions, and arts. It is divine nature, visible and invisible, and the society is human nature trying to ascend to its divine parent. It offers a philosophy which renders life intelligible and demonstrates the justice and the love which guide its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence.

THEOSOPHY restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind, emotions, and body as his servants. It illuminates the scriptures and doctrines of religions, unveiling their hidden meanings by substituting understanding for sectarianism and thus justifying their place in evolution at the bar of intelligence, as it is ever justified in the eyes of intuition.

Members of the Theosophical Society study Truth wherever it is found, and endeavor to live it. Everyone willing to study, to be tolerant, to aspire, and to work perseveringly for the establishment of Brotherhood, is welcomed as a member, and it rests with him to decide in what manner and to what extent he shall express the ideals of Theosophy in his daily life.

As Theosophy has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with Everlasting Truth.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T. S. to maintain, defend, and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THE THEOSOPHIST

ANNIE BESANT, P. T. S.
Editor-in-Chief
MARIE R. HOTCHENER
Assistant Editor
HENRY HOTCHENER
Publisher

A WORLD MAGAZINE
FOUNDED IN 1879

6137 TEMPLE HILL DRIVE
HOLLYWOOD, CALIFORNIA
U. S. A.
TELEPHONE, GRANITE 6107
CABLE ADDRESS
HERAKLES, LOS ANGELES

THE THEOSOPHIST is an unsectarian publication dedicated to the ideals of Universal Brotherhood, to the dissemination of the truths of the Ancient Wisdom, and to the destruction of materialism.

Articles and poems will be considered on the subjects of philosophy, religion, education, science, psychology, art, citizenship, social service, and other branches of humanitarian endeavor.

The pages are open to all phases of thought provided they are in consonance with the ideals of Theosophy. Neither the Theosophical Society nor the Editor is responsible for any declaration in this journal by whomsoever expressed unless contained in an official document.

Editorial communications and correspondence should be addressed to the Assistant Editor and subscriptions and business communications, to the Business Manager, 6137 Temple Hill Drive, Hollywood, California, U. S. A.

Rejected manuscripts will not be returned unless requested and stamps (or if from other countries international coupons covering return postage) are enclosed.

No anonymous documents will be accepted.

Permission is given to translate or copy single articles (not series of articles) upon the sole condition that credit is given to the writer and to the magazine.

The half yearly volumes begin with the October and April numbers.

American subscriptions are payable in currency, checks, money orders, or stamps, the equivalent of $3.50. Single copies, 40 cents, postpaid.

Foreign subscriptions are payable in checks or money orders amounting in American currency to $4.00. Single copies, 45 cents postpaid.

Subscribers in foreign countries are requested to *send their subscriptions direct to Hollywood, California,* to avoid the unnecessary delays occasioned when sent through agents.

The American Theosophical Headquarters at Wheaton are directing that all communications, articles, and subscriptions must be sent direct to *The Theosophist* office at Hollywood, and it is desired that all Headquarters in other countries do the same, as this will avoid delays and complications.

Subscribers are urged to send changes of address promptly, as the Management is not responsible for nor can't replace lost copies.

A manuscript should be typed, on one side of the paper only, *double space,* and with the address of the contributor upon it. It should also be marked either "contributed" or "submitted." When not so marked the article will be considered as a free contribution. If "submitted" the price should be stated.

All articles must be in the English language.

▲ ▲ ▲

THE THEOSOPHIST - - - PUBLISHED MONTHLY

Subscription: U. S. A., $3.50 a year
Single copies, 40 cents, postpaid

Other countries: $4 a year
Single Copies, 45 cents, postpaid

RATES FOR DISPLAY ADVERTISING

	Single Insertion	Contract Rates 6 months	12 months
Page, 16 Col. inches	$35.00 per mo.	$30.00 per mo.	$25.00 per mo.
Half Page, 8 Col. inches	$20.00 per mo.	$18.00 per mo.	$15.00 per mo.
Quarter Page, 4 Col. inches	$12.00 per mo.	$10.00 per mo.	$ 8.50 per mo.
Eighth Page, 2 Col. inches	$ 6.50 per mo.	$ 5.50 per mo.	$ 4.50 per mo.
One Column inch	$ 3.50 per mo.	$ 3.00 per mo.	$ 2.50 per mo.

Specifications

Printed Page size 8 x 5 inches—printed on Eggshell Book paper, and will take coarse screen halftones. The Management reserves the right to reject any advertisement submitted, and to treat all advertisements in accordance with the typographical style of the magazine. Copy must be in by the first of the month preceding the date of publication. Address all inquiries or copy for advertisements to—

Advertising Manager
The Theosophist
6137 Temple Hill Drive
Hollywood, California, U. S. A.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

BIOGRAPHICAL BOOKS

	Rs.	As.
THE LIFE OF ANNIE BESANT. By Geoffery West. This full length study of her life—the first to be published in any country—is by the author whose earlier sketch was described by Mr. Arnold Bennett as "a quite model short biography." Acclaimed unanimously by the English critics as a splendid work	11	4
MRS. ANNIE BESANT. By Goeffery West. "A quite model short biography"—Arnold Bennett	2	10
THE MIND OF ANNIE BESANT. By Theodore Besterman. A critical study that is made extremely interesting. The following are some of the topics it covers: Education, Crime and Punishment, Protection of Animals, Vivisection, Vegetarianism, Status of Woman, India, Socialism, Theosophy, etc.	3	12
ANNIE BESANT. An Autobiography. An authentic key to the understanding of a heroic and perplexing life. It has become a classic among autobiographies, its literary charm contributing not a little to its distinction ...	6	6
GIORDANO BRUNO. His life, Thought and Martyrdom. By William Boulting. Contains analysis and exposition of Bruno's various works, taking into account for the first time some facts relating to him that have only recently come to light	5	8
GIORDANO BRUNO. By Annie Besant. The Story of Theosophy's Apostle in the XVI century. With illustrations. A lecture delivered in the Sorbonne at Paris	0	4
LIFE AND TEACHINGS OF GIORDANO BRUNO. By Coulson Turnbull. A tribute to the noble memory of a noble martyr and the story of a life to which the world owes much of its religious liberty and freedom. Illustrated. . .	4	0
A BIBLIOGRAPHY OF ANNIE BESANT. By Theodore Besterman. A valuable and exhaustive work of reference—with appendix and index	1	8

Theosophical Publishing House, Adyar, Madras

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Gods in Chains

By

C. JINARAJADASA

Cloth ..... Price $2.50

C. J. has just completed a tour of the theosophical centers in South America. On this tour he delivered many fine lectures to very large audiences. He deals with many subjects, some of which are Yoga, Krishnamurti's teachings, Why Not Be a Theosophist, and the Ideals of Masonry.

The Life Magnificent

By

G. S. ARUNDALE

Paper ..... Price $ .50

Why is it that certain persons are looked upon as great teachers and fine scholars? They have something to give to their fellowmen that will endure through the ages. In the pages of this book one of our leaders gives the reasons for the greatness of Byron, Shelley, Keats, Beethoven, Akhetaton (the Pharoah who set aside the sword for the psalter), our beloved President, Annie Besant, and many others.

Merely Players

CLAUDE BRAGDON

Cloth ..... Price $3.00

Many of us are interested in the panorama of life. Here we have some personal reminiscences over a lifetime of interesting contacts, dealt with from an occult point of view. Some of the people are well known today and many were students of the deeper mysteries of the Ancient Wisdom.

The Science of Seership

Cloth ..... Price $3.00

GEOFFREY HODSON

He speaks with the rare authority that comes from direct knowledge and personal experience—Publishers, Rider and Co., London.

The THEOSOPHICAL PRESS

WHEATON, ILL.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

THEOSOPHICAL EMBLEMS

Very Attractive — — — Greatly Reduced in Price

White Gold, Enameled, Pins and Lapel Buttons, 5-16 inch—
while they last—only ..... $2.00 each
Also Lapel Buttons in Sterling Silver, Enameled, ... 75c each

THE STAR BOOK SHOP

2123 Beachwood Drive — — Hollywood, California

The Theosophical Press

carries a stock of theosophical and occult books representing an investment of more than thirty thousand dollars.

Send for illustrated catalog.

THEOSOPHICAL PRESS
Wheaton, Ill., U. S. A.

Are You Planning Your Future In Ojai?

See Us About

FARM LAND, HOMES OR BUILDING LOTS AND BUSINESS OPPORTUNITIES

ARE YOU LOOKING FOR SAFE INVESTMENTS?

Inquire About Our
BUILDING AND LOAN ASSOCIATION

We Can
DESIGN, BUILD AND FINANCE YOUR HOME
20 Years' Experience in Building Lines

Community Development Company
Box 597, Ojai, California

John A. Roine **William W. Kent** **E. Leora Foor**
Members T. S.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Delectable Meatless Dishes

Can Now Be Served!

Stews, Roasts and Cutlets—novel and delicous to a degree rarely experienced.

Dr. Carqué's Nut-Mushroom Loaf

Rivals the choicest beef in meaty flavor, appearance and vital nourishing properties. Mighty fine for sandwiches too!

Special Introductory Offer

Six 6 oz. tins—$1.50, prepaid in U. S.
Six 14 oz. tins.... 3.00, prepaid in U. S.

Also On Sale at Leading Health Food Stores

CARQUE PURE FOOD CO.

725 N. Seward St., Los Angeles, Calif.

Why Not

Promote the happiness of your friend by giving him his jewel talisman? Free information and advice upon application to

Emma C. Fleming, Jeweler
Suite 308, 424 So. Broadway
Los Angeles, California

LOLOMI LODGE

The Harry C. James School for Boys
6535 Monterey Road
Los Angeles

A common sense progressive school for boys of intelligence and character.

Special attention to out-of-town boys.

Subscribe to the Theosophist

Astrological Bulletina

The Magazine For Daily Use

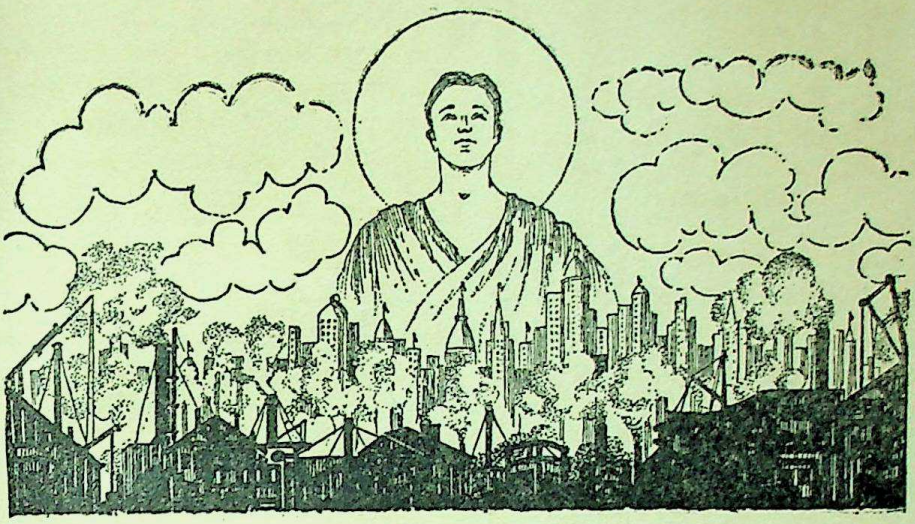
Gives practical daily indications for better progress in business, social, domestic and farming affairs. Contains lessons, readings, articles, predictions, monthly and quarterly outlook. Makes NATURE work for you. 200-page sample copy FREE; also 100-page catalogue and special offer.

Llewellyn Astrological College

8921 National Blvd., Palms, Los Angeles, California.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri



Awaken The Self Within and Conquer the World!

Look beyond the horizon! The vista before you now may be a only a mirage of the senses—a delusion.

Your place in life may be higher, richer, and more *commanding*, if you raise your viewpoint and widen your understanding.

Life Is Not A Mystery— But A Challenge

You can rise above the slavery of labor and the grudges of toil. You can meet the obstacles in your life and challenge them to submit to your personal power. You have the same mental forces to use which have helped thousands of others to become real masters of their destiny. There is no power to hold you back, but *yourself*.

Discover The Power Within You—And Use It!

Money, influence, friends, education—will not do for you what *you* can do with the simple releasing of activities in your mind and psychic faculties, which may now be dormant and awaiting the magic touch of your own determination.

I Will Help You With This Free Book

Let me introduce you to the kindly offerings of the Rosicrucians—that old, dependable, non-sectarian Brotherhood of sympathetic co-operation. I will send you, without obligation, the Eighth Edition of a remarkable book that has helped thousands in all parts of the world. Just write a letter (not a post-card of curiosity), and ask for a copy of "The Light of Egypt," which tells how a great work which started in Egypt has spread throughout the civilized world and has become the Great Light in the lives of millions of persons who are masters of their own destiny and in command of their greater careers. Address your letter carefully to

Librarian, D. L. Amorc Library

Rosicrucian Park **San Jose, Calif.**

(The International Rosicrucian Order)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

THE THEOSOPHICAL SOCIETY

Headquarters: Adyar, Madras, India

President: Annie Besant Vice President: A. P. Warrington Recording Secretary: Ernest Wood Treasurer: A. Schwarz

The Theosophist, Monthly Organ of the President. The Adyar Bulletin, Journal of the Non-organized Countries

NATIONAL SOCIETY	GENERAL SECRETARY	NATIONAL ORGAN
1. U. S. of America	Mr. L. W. Rogers, Wheaton, Illinois.	The Messenger
2. England	Mrs. Jackson, 23 Bedford Square, London, W. C. I.	News and Notes
3. India	Mr. D. K. Telang, T. S., Benares City	Theosophy in India
4. Australia	Mr. Harold Morton, 29 Bligh Street, Sydney, N. S. W.	The Australian Theosophist
5. Sweden	Froken Linda Edstrom-Ostermalmsgatan, 75, Stockholm	Teosofisk Tidskrift
6. New Zealand	Mr. William Crawford, 371 Queen Street, Auckland	Theosophy in New Zealand
7. The Netherlands	Mevr. C. Ramondt-Hirschmann-Amsteldijk, 76 Amsterdam	De Theosofische Beweging
8. France	Monsieur Charles Blech, 4 Square Rapp, Paris VIII	Bulletin Theosophique
9. Italy	Donna Luisa Gamberini, 109 via Masaccio, Florence	Gnosi
10. Germany	Herr Dr. Johannes M. Verweyen, Bonn, Behrinstr, 2	Theosophisches Streben
11. Cuba	Senor Edelmiro Felix, Apartado 365, Havana	Revista Teosofica Cubana
12. Hungary	Mrs. E. de Rathonyi, VI, Delibab u. 2C, Budapest I	Teozofia
13. Finland	Dr. John Sonck-Kansakoulukatu 8, Helsingfors	Teosofi
14. Russia	Madame A. Kamensky, 2R, Cherbuliez, Geneva	Vestnik (The lodges are outside Russia)
15. Czechoslovakia	Herr Joseph Skuta-Kuncicky, 290, Mor. Ostrava, Czechoslavakia	
16. South Africa	Miss Margaret Murchie, Longmarket Street, Pietermaritzburg, Natal	Theosophy in South Africa
17. Scotland	Mr. John P. Allan, 28 Great King Street, Edinburgh	News and Notes
18. Switzerland	Mme. Louisa Rollier, 15 Rue St. Jean, Geneva	Bulletin Theosophique Suisse
19. Belgium	Monsieur Gaston Polak, 51 Rue du Commerce, Brussels	Bulletin Theosophique Belge
20. Neth. East Indies	Mynheer A. J. van Leeuwen, Leadbeater Park No. 1, Oud-Merdika, Bandoeng, Java	Theosofie in Ned. Indie
21. Burma	Mr. H. A. Naganathan, 102 49th Street, East Rangoon	Towards Burma's Glory

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

22. Austria	Herr John Cordes-Theresianumgasse, 12, Vienna IV	Theosophisches Streben
23. Norway	Herr Julius Michelsen-Bakkegt, 23 (II), inng. Munkedamsven, Osio	Norsk Teosofisk Tidskrift
24. Egypt	(See "Presidential Agent," bottom of page)	
25. Denmark	Mr. H. O. Sverrild-Gl. Kongevej, 103 Copenhagen V	Theosophia
26. Ireland	Mr. T. Kennedy, 16 South Frederick Street, Dublin	News and Notes
27. Mexico	Senor Adolfo de la Pena Gil, P. O. Box 8014, Mexico City, Mexico, D. F.	El Mexico Teosofico
28. Canada	Albert E. S. Smythe Esq., 26 West Glen Grove Avenue, Toronto 12	The Canadian Theosophist
29. Argentina	Dr. Carlos A. Stoppel-Sarmiento, 1232 Mendoza	Theosophia en el Plata
30. Chili	Senor Armando Hamel-Casilla de Correo 548, Valparaiso	Revista Teosofica Chilena
31. Brazil	Senor Juvenal M. Mesquita, Rua Piratiny 90, Tijuca, Rio de Janeiro	O. Theosophista
32. Bulgaria	Monsieur Sophrony Nickoff, 84 Tzar Simeon, Sofia	Orpheus
33. Iceland	Mrs. Kristin Matthiasson-Ingolfsstr, 22, Reykjavik	Gangleri
34. Spain	Srta. Esther Nicolau-Clares, 14, Barcelona, Spain	Boletin Mensual
35. Portugal	Senor A. R. Silva Junior-Avenida Almirante Reis 58, 1 E, Lisbon	Isis
36. Wales	Counc. Peter Freeman, 3 Rectory Road, Penarth	News and Notes
37. Poland	Madame W. Wrzesniewska-Krucza, Ut. 23, m. 11, Warsaw	Przeglad Teozoficzny
38. Uruguay	Senor Adolfo Castells Carafi-Casilla Correo 595 Montevideo	Teosofila en el Uruguay
39. Porto Rico	Senor Francisco Vicenty, P. O. Box 85, San Juan, Porto Rico	Heraldo Teosofico
40. Roumania	Helene Romniciano, c-o Mme. Pallade-Str. Labirinth, 62, Bucharest	Stiri si Insemnari
41. Jugoslavija	Gospojica Jelisava Vavra, Gundulicева 45 a-1, Zagreb	Teosofija
42. Ceylon	Mrs. Elizabeth Lourensz, 6 Theatre Road, Wellawatte, Colombo	Ceylon Theosophical News
43. Greece	Mr. Cimon Prinaris, Homer Street No. 20, Athens	Theosophikon Deltion
44. Central America	Senor Mariano L. Coronado, Apartado 633, San Jose, Costa Rica	Virya
45. Central South Africa	Captain Sidney Ransom, P. O. Box 863, Johannesburg	
46. Paraguay	Senor Jose Marsal, Independencia National, N. 485, Casilla Correo 83, Asuncion	

Presidential Agents—

China:	Mr. M. Manuk, P. O. Box 632, Honkong, China
Egypt:	Mr. J. H. Perez, P. O. Box 240, Cairo Egypt

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Compiled
1999-2000

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri